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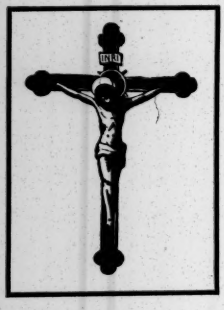

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EVANSTON AND CHURCH DISUNITY

The World Council of Churches is a visible expression of the dilemma which faces Christian denominations severed from the unity of Rome. "We cannot unite," they say to one another, "because there are deep and serious divergences between us in matters of faith, but neither can we continue to live in complete separation, because we recognize one common Lord and we desire to seek together the one Holy Church which is the Body of Christ."[1] For two weeks in Evanston this past summer 1,200 representatives of 130 Orthodox and Protestant churches from 48 countries debated how they might escape the horns of the dilemma, and left a record of their conclusions, which can be instructive to those who know themselves to be in possession of the fulness of God's truth.

For the sake of convenience we shall limit our study to a single document, the most important issued by the Evanston conference, which was drafted by the Committee on Faith and Order, voted on by the delegates and "commended to the Churches for appropriate action." Condensed into four thousand words, it is the only strictly theological statement emanating from the 1954 World Council, and deals specifically with the core problem of the ecumenical movement under the title, "Our Oneness in Christ and Our Disunity as Churches." In order to do it full justice, we shall first summarize, with quotations and without comment, the main ideas of the Evanston declaration, and then give a critical evaluation of its doctrine on church unity from the Catholic standpoint.

THE EVANSTON MANIFESTO ON CHURCH UNITY

"OUR ONENESS IN CHRIST"

The declaration begins with the more pleasant task of examining the nature and extent of the "oneness in Christ" which the members of the World Council of Churches presumably enjoy. "This oneness," they protest, "is no mere unity of sentiment. We become aware of it because it is given to us by God as the

[1] Visser 't Hooft, W. A., quoted in *The Story of the World Council of Churches* (New York, 1954), p. 21.

Holy Spirit reveals to us what Christ has done for us."[2] Confronted with the spectacle of a house divided against itself, the theologians of the Council believed they could still discern a basic unity in their "sinful dividedness."

1. Unity Derived from the Person of Christ

Hoping to discover some semblance of unity among the 160 churches in the World Council, the Evanston Assembly prejudged its case by stating that "the New Testament conceives of the unity of the church, not as sociological, but as having its essential reality in Christ himself and in his indissoluble unity with his people."[3] Instead of defining unity in terms both of its divine Founder and of its human members, who profess and practice a common faith, unity is said to be something belonging only to Christ Himself, who, obviously, is the one Mediator between God and man. In answer, therefore, to the question: does the New Testament teach that the Church of Christ is one? the answer is affirmative, but in a qualified sense. It is one because Christ is one, because He is the one source of our redemption and reconciliation with the Father, because through Him alone do we receive the Holy Spirit and hope for the glory of heaven. To use a comparison, we may speak of the human race as possessing unity because all men are created by one God, or of a human family as united because all the children are born of one father and mother who gave them life, nourishment and education.

2. Unity of the Church in its Earthly Pilgrimage

But is this all? Is the only unity which Christ gave to His Church the integrity which comes from His being the one Lord and Saviour of mankind? Essentially and substantially, we are told, this is sufficient. However there is a second kind of unity which Christ also desired His Church to have, which consists in the union of its members with one another, and which may be called "the oneness of the church in its earthly pilgrimage." Properly speaking, this is only a tendency towards unity that

[2] *Report of Section I on Faith and Order,* Adopted by the Assembly August 29, No. 101-AS, p. 1. [3] *Ibid.,* p. 2.

"will not be totally achieved until God sums up all things in Christ," that is, after the last day.[4]

An analogy is offered to help illustrate these two types of unity, the one given and existing, the other to become manifest and still in the making:

> In each Christian there is both the "new man" who has been created and yet must be put on daily, and also the "old man" who has been crucified with Christ and yet must be daily mortified. So the church is already one in Christ, by virtue of his identification of himself with it, and must become one in Christ, so as to manifest its true unity in the mortification of its divisions.[5]

The Lord has given to His Church abundant means for the gradual, though never total, manifestation of unity among the members of His Mystical Body:

> Christ of his love and grace has given his church such gifts as it needs for its growth from unity to unity . . . Christ has given his Spirit, which is the bond of peace and love, and the guide to all truth. . . . He has given apostles, prophets, evangelists, pastors and teachers, that the unity of the body may be continually built up. . . . He has given the church the gift and power of prayer, by which the church can plead both for its own unity and for the reconciliation of men to God and to one another.[6]

3. *The Unity of the Church Partially Realized*

Before entering into a diagnosis of the discord in non-Roman Christianity, it is comforting to see there is at least some claim to unity among the churches in the World Council. "It would be ungrateful to a merciful God if we did not speak now of those gifts which assure us that the undivided Christ is present among us . . . in spite of our divisions."[7] The list of these gifts, it seems, is impressive. As regards faith, "We all wait upon one Father, through the one Holy Spirit, praying that we may be ready to hear and obey when he takes of the things of Christ and shows them to us."[8] As regards the Scriptures, all the

[4] *Ibid.*, p. 8. So as not to be mistaken in its meaning, the Report expressly states that, "In this *eschatological* perspective all our human divisions are provisional" (*ibid.*, p. 9 [Italics added]).

[5] *Ibid.*, p. 3. [6] *Ibid.*, pp. 3-4. [7] *Ibid.*, p. 5. [8] *Ibid.*

churches read them, "and proclaim the gospel from them in the faith that the Word speaking through them draws us to himself and into the apostolic faith."[9] Relative to the sacraments, "we all receive his gift of baptism whereby, in faith, we are engrafted in him even while we have not yet allowed it fully to unite us with each other." Moreover, "we all hear his command to 'do this' and his word 'This is my body . . . this is my blood' in the sacrament of the eucharist, even while our celebration of the Lord's Supper is not yet at one table."[10] In like manner, "we all receive a ministry of the Word and sacraments, even while our ministries are not yet recognized by all and not understood in the same sense."[11]

Here a careful distinction should be made between the terms "common" and "uniform" as applied to the churches. The gifts of Sacred Scripture, Baptism, the Eucharist and the ministry are not indeed being used by the members of the World Council in a uniform manner, but, at least, "the fact of our ***common,*** though ***diverse,*** use of these gifts is a powerful evidence of our unity in Christ."[12] It is a "present reality" which affords some consolation as justice "compels us now to examine seriously how it is that our disunity as churches contradicts our unity in Christ."[13]

"OUR DISUNITY AS CHURCHES"

1. A Historical Review of the Disunity in Christendom

Disunity among the churches is not to be condemned out of hand. Understood as diversity, it is "not sinful because it reflects both the diversities of the Spirit in the one body and diversities of creation by one Creator." But diversity becomes sinful when it "disrupts the manifest unity of the body." The reason is because "it obscures from men the sufficiency of Christ's atonement, inasmuch as the gospel of reconciliation is denied in the very lives of those who proclaim it."[14]

But the real question still remains: how are the great divisions in Christian history to be estimated? Were they sinful or not? The answer must be ambiguous. Objectively the alienation of

[9] *Ibid.* [10] *Ibid.* [11] *Ibid.*, p. 6.
[12] *Ibid.* [13] *Ibid.* [14] *Ibid.*

one Christian body from another is always sinful, but subjectively all the great divisions in Christianity have been sincerely instituted.

Thus during the first millennium, "some believed that others were departing from the God-given structure and faith of the church by unwarrantable claims and unfounded doctrines. So came the schism between East and West" completed by the year 1054 and, except for temporary and partial re-unions with Rome, still extant in the Orthodox churches which number upwards of 150 million communicants.[15]

Others again "believed that God had called them to such reformation of the faith and order of the church as would restore it to its primitive purity. They found their work could not be completed within the framework of Roman Catholicism; thus came the separate churches of the Reformation."[16] These represent the parent churches of Luther, Calvin and Zwingli, which have since divided into scores of denominations.

"Some believed that the faith must indeed be reformed but within the framework of ancient and historic episcopacy. So the Anglican and Old Catholic communities became separated both from Rome and from many of the Reformed churches."[17] Generically they may be called "episcopalian," as distinct from the Roman Church which is papal, and the Orthodox which claims to be conciliar.

Finally "some believed that the established churches of their day would not give free course to the Word of salvation. So the older free churches and the Methodist connection felt themselves forced to adopt independent church orders."[18] In this group belong the majority of Protestant churches affiliated with

[15] *Ibid.*, p. 7. In the original draft of the Report, made by the Preparatory Commission, the disunity in Christendom was not described historically but examined theologically and reduced to two concepts, both defended in the World Council. According to one opinion, the Church exists as a historical entity, the unique channel of grace, from which certain people have turned away, thus dividing not the Church itself, but themselves from the Church. The second opinion is the very opposite, holding that the disunity among the churches is a disunity in the Church—offensive and contradictory as this may be.

[16] *Ibid.* [17] *Ibid.* [18] *Ibid.*

the World Council, which are founded on the principle of "self determination" in matters of doctrine and discipline.[19]

2. Proposed Remedies for Church Disunity

Disunity among the churches is only another proof of man's utter depravity. "We shall never, in this life, escape from our sinfulness."[20] Then on an opposite, hopeful note, "we can repent of sin when it is revealed to us," as in the present situation.[21] However, before proposing a number of remedies as a means of repentance, it is recommended that the churches in the World Council make an ecumenical examination of conscience, asking themselves a series of searching questions:

> We ask each other whether we do not sin when we deny the sole lordship of Christ over the church by claiming the vineyard for our own, by possessing "our church" for ourselves, by regarding our theology, order, history, nationality, etc., as our own "valued treasures," thus involving ourselves more and more in the separation of sin. The point at which we are unable to renounce the things which divide us, because we believe that obedience to God himself compels us to stand fast—this is the point at which we come together to ask for mercy and light.[22]

The remedy for disunity, therefore, is blind self-surrender, "even unto death." Churches which have cherished doctrines and traditions for centuries "have to be prepared to offer up some of their accustomed, inherited forms of life in uniting with other churches, without complete certainty as to all that will emerge from the step of faith."[23] Several practical means are suggested to give tangible expression to this self-surrender which lies at the spiritual basis of the ecumenical movement.

[19] The Methodist Church, for example, "stands for an inclusive Christianity. It believes that the things that unite Christians are far more important than the things that divide. It has no exclusive doctrines, rites or ceremonies. . . . In the words of the text of John Wesley's famous sermon on Fraternity: 'If thy heart be right with my heart, give me thy hand.' The Methodist Church recognizes 'the Christians of other Churches and the Churches of other Christians.'" Bishop Charles C. Selecman, *The Methodist Primer* (Nashville, 1953), p. 36.

[20] *Report on Faith and Order*, p. 7. [21] *Ibid.*

[22] *Ibid.*, pp. 7-8. [23] *Ibid.*, p. 8.

First and of paramount importance for healing the disunity in Christendom is humble repentance. "Not the repentance we may expect of others, but that which *we* undertake ourselves—cost what it may—even when others are not willing to follow." This means a sincere "acknowledgment before God that we have sinned so as to be caught in the net of inexplicable evil and rendered unable to heal our divisions by ourselves."[24]

After repentance should come thankfulness to God "for the actual oneness he has given us in the World Council of Churches." Concretely this means that the present members of the Council resolve "to stay together [and] beyond that, as the Holy Spirit may guide us, we intend to unite."[25]

The guidance of the Holy Spirit must come through "our Lord speaking to us through Holy Scripture." This is a hard thing to do because "we still struggle to comprehend the meaning and authority of Holy Scripture." Hence an earnest study of the Word of God is recommended, but, above all, a firm resolution "to be obedient to what we are told" by the inspired text. Then "we are on our way toward realizing the oneness of the church in Christ in the actual state of our dividedness on earth."[26]

Special and studious attention should be paid to the importance of Baptism and the Eucharist as instruments of unity. "For some, but not for all, it follows that the churches can only be conformed to the dying and rising again in Christ, which both sacraments set forth, if they renounce their eucharistic separateness."[27]

[24] *Ibid.*, p. 9. [25] *Ibid.*, p. 10. [26] *Ibid.*

[27] *Ibid.*, p. 11. The Lund Conference on Faith and Order (1952) recommended that during the Assembly open communion services be held, to which all the delegates and visitors should be invited. Five Churches agreed to hold such services and extended their invitation through the *Official Handbook* of the Evanston Assembly:

From the Methodist Church . . . an invitation for all in the Assembly free to do so to participate in the Service of Holy Communion.

From the Protestant Episcopal Church . . . baptized communicant members of the member Churches of the World Council of Churches are invited to receive Holy Communion.

From the Augustana Evangelical Lutheran Church . . . we invite to the Lord's Table this morning all who believe in His Actual Presence and that we receive His true Body and Blood in this Sacrament.

From the Greek Orthodox Archdiocese of North and South America . . . a cordial invitation to all the participants of the Second Assembly of the

And lastly, "the measure of our concern for unity is the degree to which we pray for it. We cannot expect God to give us unity unless we prepare ourselves to receive his gift by costly and purifying prayer." Especially valuable is communal prayer, for "to pray *together* is to be drawn together." Therefore "we urge, wherever possible, the observance of the Week of Prayer for Christian Unity, January 18-25 (or some other period suited to local conditions) as a public testimony to prayer as the road to unity."[28]

EVALUATION OF THE EVANSTON REPORT ON CHURCH UNITY

Compromise Statement of Conflicting Opinions

In order properly to evaluate the foregoing document, we must first recognize it as a compromise document between disparate elements in the World Council. Before the Evanston Assembly, the Vice-Chairman of the Commission which framed the declaration published a small brochure in which he delineated the conflicting views on church unity—and disunity—which are active within the Council.

At one extreme are those who believe there is strength in disunity, for whom the World Council should be only a federated co-operative with no ambition to any sort of organic unity among the member churches. They are "keenly sensitive to the gains in vitality" which come from church disunion.[29] At the other extreme are the Orthodox groups, "for whom the unity of the church *already exists,*" and, in fact, is to be found within the exclusive limits of their own communion. According to this view, "the Orthodox Church . . . is insistent that to her has been given by God the fulness, the plenitude of Catholic

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World Council of Churches to attend the Divine Liturgy of St. John Chrysostom which will be celebrated by the Orthodox Delegates.

From the Church of South India . . . "The Service of Holy Communion . . . will be open to all Christians" (*op. cit.*, pp. 8-9). It will be noted that all but the Orthodox invited outsiders to receive Communion in their Church.

[28] *Ibid.*

[29] Tomkins, Oliver S., *The Church in the Purpose of God* (New York, 1952), p. 17.

faith and life, so that other Christians can only serve the unity of the Church by recognizing the claims of Orthodoxy to be Christian truth and by accepting them."[30]

Between these two extremes lie the majority of denominations within the Council. They are undecided either on the nature of the Church or on the kind of unity it is supposed to have. Some among them "maintain that the unity of the Catholic (not Roman) Church is an existing historic reality" within certain theoretical boundaries. Their problem is "in defining those boundaries" within which the Church should be united and beyond which diversity is allowed.[31] Others believe that the Church is a purely invisible entity, "a community known only to God."[32] Its unity therefore is also known only to Him, and the task of the Council is to give better expression to this existent—so far mostly invisible—unity among the divided members. Still others hold that the Church is essentially visible, but without restricting limits and capable of embracing "all those who profess and call themselves Christians, however diverse their belief and practice."[33]

Not Representative of the World Council of Churches

On the same day, August 29, when the report of Church Disunity was formally approved by the Plenary Session, the Orthodox Delegation made a public protest against the declaration, stating it was contrary to the mind of its own constituents.

> We have studied the document with considerable interest. It falls into three parts: the first contains an able exposition of the New Testament doctrine of the Church. . . . The second and third parts of the document deal with the divided state of Christendom and suggest practical steps toward union. It is our conviction that it does not follow logically and consistently from the first part. . . . The whole approach to the problem of re-union is entirely unacceptable from the standpoint of the Orthodox Church.[34]

This introduction is followed by a set of indictments, carefully reasoned out and negativing every main issue of the Evanston statement. To begin with, "The whole of the Christian Faith

[30] *Ibid.*, p. 12. [31] *Ibid.*, p. 13. [32] *Ibid.*, p. 14. [33] *Ibid.*
[34] *Declaration of the Orthodox Delegates Concerning Faith and Order*, No. 100-A, p. 1.

should be regarded as one, indivisible unity. It is not enough to accept just certain, particular doctrines, as basic as they may be in themselves, e.g., that Christ is God and Savior." Without passing judgment on "the separated communions," nevertheless "it is our conviction that in these communions certain basic elements are lacking which constitute the reality of the fulness of the Church."[35]

In opposition to the eschatological concept of Christian unity, the Orthodox declared that, "The 'perfect unity' of Christians must not be interpreted solely as a realization of the Second Coming of Christ. We must acknowledge that even at the present age the Holy Spirit dwelling in the Church continues to breathe in the world, guiding all Christians to unity. The unity of the Church must not be understood only eschatologically, but as a present reality which is to receive its consummation in the Last Day."[36]

Where the Evanston report speaks of repentance, the implication is that the Church as such has been guilty of sin. This is contrary to the teaching of Christ as expressed by St. Paul, who describes the Church as "not having spot or wrinkle or blemish."[37] Consequently, "we cannot speak of the repentance of the Church which is intrinsically holy and unerring."[38] And then in conclusion:

> We are bound to declare our profound conviction that the Holy Orthodox Church alone has preserved in full and intact "the faith once delivered unto the saints." It is not because of our human merit, but because it pleases God to preserve his treasure in earthen vessels, that the excellency of the power may be of God.[39]

Similar evidence that the Evanston report is not representative of the World Council are the radical changes that were made in the document from the time it was first presented to the Commission to the point where it was finally approved by the Assembly. Entire sections of the original draft were deleted and others so completely altered as to be unrecognizable. It was originally stated that there is only one Church of Christ and that the expression "churches" should not even be used in ecumenical discussions; that according to the gospel it is impos-

[35] *Ibid.*, p. 2. [36] *Ibid.* [37] *Ibid.* [38] *Ibid.* [39] *Ibid.*

sible for the Church to be divided; that according to the New Testament the unity of the Church cannot be conceived only in future terms, as an eventual or super-terrestrial ideal. These and similar opinions were omitted or modified to the point of contradiction in the final draft.

Unreconciled Statement of Contrary Doctrines

A careful reading of the Faith and Order report discloses what the Orthodox delegates called a *non sequitur* of one part from another, or what more plainly is a bare statement of two conflicting opinions on church unity with no effort made to resolve them. There is first the theoretical position which represents the traditional Lutheran concept of man, the fall and the Church of Christ. According to this opinion, the disunity among the churches is certainly sinful, but unavoidable, in view of man's depraved nature. Thus, "we may think of the church as we are able to think of the individual believer, who may be said at one and the same time to be both a justified man and a sinner (*simul justus et peccator*)."[40] In other words, the Lutheran theory of man's justification is also the speculative basis for the Church's simultaneous unity and disunity. In the same way that individual believers are and ever remain sinners, although justified by God, in Christ who alone is *just;* so the churches are divided among themselves, while they are still united in their Founder, Jesus Christ, who alone is *one.*

Disunity, therefore, is no less inevitable in the churches of Christ than is sin in the individual Christian. They cannot help being divided, no more than he can help committing sin. After all, the members of the Church are human beings, suffering from the common effect of Adam's fall which completely vitiated the nature of man. If any unity is to be found in the Church, it can only be something extrinsic, a kind of appropriation, where the unity of Jesus Christ is imputed to the society which He founded. Really and formally, the Church is not united and cannot be, this side of heaven, by reason of her fallen members, in whom the virtue of charity, which makes for ecclesiastical unity, has been utterly destroyed. This is analogous to the con-

[40] *Report on Faith and Order,* p. 3.

dition of a man who, in Luther's phrase, has been justified by the blood of Christ "hiding his sins," without actually deleting them. Before and after justification he remains "rottenness and full of dead men's bones," but the justice of Christ is mysteriously imputed to him. Looking upon the merits of His Son, God, as it were, overlooks the malice of the sinner and calls him, without truly considering him, a friend.

Assuredly division among the churches is sinful because "it obscures from men the sufficiency of Christ's atonement," since it is hard to see Christ's redemptive grace where there is discord and conflict of opinion. Still it is part of human nature even at its best, as may be seen from the major divisions in Christian history: the Eastern Schism, the English and Continental Reformation and the Free Church Movement, all of which were caused and perpetuated "by a sincere concern for the gospel." What religious leaders like Luther, Calvin and Cranmer did were "acts of conscientious obedience to the will of God,"[41] unquestionably sincere but nevertheless objectively sinful, with the inescapable malice of every human action since the fall of man. For "we shall never, in this life, escape from our sinfulness,"[42] no more than we can shed the fallen nature in which we are born.

It goes without saying that in this theory the unity of the Church, like the Church itself, is wholly invisible; whereas disunity in the Church is palpably visible, yet predetermined, since nothing so sinful as the Church's human members can hope to produce anything united. But then, what practical conclusions should be drawn? To be consistent, the Evanston delegates through the Faith and Order Commission should have resigned themselves to the *status quo* and not have presumed to change the unchangeable. Instead, as the Orthodox spokesman pointed out, they illogically went on to offer a series of remedies to heal "our disunity as churches," thus negativing the doctrinal principles explained before.

They recommended "thinking of our divisions with repentance," sincerely and not hypocritically, which means with the "desire for amendment of life." Repentance should be accompanied by a

[41] *Ibid.*, p. 7. [42] *Ibid.*

study of the Scriptures and obedience to the voice of the Spirit bidding the churches drop their differences in a charitable amity. Three areas in particular should be examined as the "sore spots" of discord, namely, Baptism, the Eucharist and ministry. Above all, the churches must pray, asking the God of light to dispel the darkness which keeps the denominations apart and to bring them together in the union which He desires.

But how reconcile the need for penance and prayer in the interests of unity if the latter cannot be achieved except in eternity? If "from the beginning discord has marred the manifest unity of Christ's people";[43] if "the New Testament conceives of the unity of the church, not as sociological,"[44] as seen in the concord of its members in one society; and if the most we can hope for in this life is that God "is able to make all things to work together for good—even our divisions,"[45] what possible function can be served by penitential prayer over Christian disunity except as a "confession of solidarity with our brethren in sin"?[46]

We do not have to look far to discover the reason for this confusion of thought in evaluating the "scandal of division" among the churches in the World Council. When Oliver Tomkins, Vice-Chairman of the Faith and Order Commission, introduced his department to the assembled delegates, he identified the root of the problem with almost brutal clarity. The first function of the Faith and Order Commission, he told the Assembly, is "To proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for the work of evangelism." He added:

> This goes right to the heart of our purpose, revealing both our profoundest agreement and our most serious difficulty. We are united in the conviction, which we proclaim, that in some profound sense the Church is one. We are divided and stultified over defining that unity. That, of course, is a glimpse of the obvious. If we were agreed on the *nature* of the Church's one-ness, our struggle between each other would be over.[47]

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[43] *Ibid.*, p. 3. [44] *Ibid.*, p. 2. [45] *Ibid.*, p. 8. [46] *Ibid.*, p. 7.

[47] *Speech to Introduce the Department of Faith and Order,* August 17, No. IV 5-E, p. 1.

When the Faith and Order department, therefore, issued its blueprint for church unity, the document could not be expected to show more harmony than was present among its sponsors who, on their own admission, "find it impossible to agree in defining something which we are determined to unite in proclaiming."[48]

Prospects for the Future

The ecumenical value of the Evanston declaration will depend in large measure on what sentiments in it become dominant in the member churches. If the rigid Reformation concept prevails, according to which the Church's unity is invisible and her disunity inevitable, then the ecumenical movement is destined to failure. The churches in the World Council may continue to co-operate in solving their mutual social and economic problems, with obvious benefits to everyone concerned; but real unitive progress is impossible where radical differences in faith and worship are conceded, on principle, to be irremediable. Typical of this attitude was the editorial in a recent issue of the *Christian Century*. "Always at Evanston," it complained, "there were grim disunities which the World Council may at limited times and to limited degrees transcend, but which it has hardly even begun to dissolve." In fact, "Evanston will not be remembered for having carried forward the cause of Christian unity. It might possibly (though we hope not) be remembered for having shown how far off and blocked off the goal of unity is."[49] In line with this sense of futility, it is seriously questioned whether the Council might not more profitably confine its efforts to a study of social problems, "from the saddle, so to speak," and scuttle all discussion of theological divergence. Then by way of prophecy, "if four more assemblies handle theological or dogmatic themes as badly as this one did . . . say the nature of biblical authority in 1960, the nature of the church in 1966, the nature of salvation in 1972 and the creedal basis of the council's own being in 1978—and if the world itself hasn't blown up by that time, the council almost certainly will."[50]

[48] *Ibid.*

[49] *Christian Century,* Sept. 22, 1954, pp. 1124-25.

[50] *Ibid.*

A more hopeful and balanced judgment is given by those who take their stand with the actionists of the Faith and Order manifesto, as against the theorists. Without examining too closely the speculative reasons of why they are divided, or in self-defense trying to rationalize their disunity, the optimists in the World Council prefer to work and pray "as the Holy Spirit may guide us." The defeatist attitude was excoriated by the Council's Secretary General, who realizes that on this point rests the whole success or failure of the ecumenical movement. There are many, he said, who think that the present relationship of the churches in the World Council is the limit of all that can be hoped for. "The danger of this is that . . . the World Council can thus become a narcotic rather than a stimulant. We must react against this temptation of accepting the present established disorder of our ecclesiastical world simply because it has been made to look less shocking as it has been provided with an ecumenical varnish."[51] The sanguine element in the Council of Churches looks to find "the way that leads beyond mere co-operation . . . to a true unity which will make it clear to the whole world that as there can only be one Body of Christ, so there *is* only one Body which is the Church of His People."[52]

Without prejudice to their own position as members of the only true Church of Christ, Catholics may sympathize with the latter sentiments. In union with the Holy See, they can recognize here "the inspiration of grace from the Holy Spirit," leading all men to the unity of one Lord, one faith, and one baptism.[53]

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[51] *The Third World Conference on Faith and Order* (London, 1953), p. 130.

[52] *Ibid.*

[53] Instruction of the Holy Office, *De motione oecumenica,* Dec. 20, 1949 (*AAS,* XLII [1950], 142).

THE FAITH OF ABRAHAM AND THE FAITH OF THE VIRGIN MARY

The Old Testament—not the book, but the covenant of God with His chosen people—began with an act of faith: that of Abraham, who "believed Yahweh, who credited [this] to him as justice" (*Gen.* 15:16). This act of faith was a point on which the entire history of Israel pivoted; for the role of this people in the divine plan of salvation, and even their very coming into being, depended on the acquiescence to the divine invitation given by their bedouin ancestor beside his tent at the oaks of Mambre.

The New Testament likewise begins with an act of faith: that of the Virgin Mary, in response to the promise delivered by Gabriel: "Thou shalt conceive in thy womb, and shalt bear a son" (*Luke* 1:31). This act of faith, too, was pivotal, as regards the New Covenant and the entire order of salvation. As the favor bestowed on the children of Israel had hinged on the belief of its father, Abraham, so the grace given to all the sons and daughters of the Church depended on the *fiat* of their spiritual mother, the virgin of Nazareth.

Thus these two orders, that of the Old Testament and that of the New, each had an act of faith as its point of departure. The absolutely first initiative, of course, came not from man but from God, who loved us "when we were as yet sinners" (*Rom.* 5:8); but God demanded man's co-operation, and in so far as this co-operation is concerned, its first act, in the case of the first Israel as well as the second, consisted in that response to the divine initiative which is faith.

The similarity between these two primordial acts of faith—Abraham's and Mary's—extends yet further. In the first place, we may observe that Abraham's faith was Israel's faith in germ. He was not merely a man on whose faith Israel's fate depended; he *was* Israel, in so far as Israel existed; he was the beginning of that race, the remainder of which was still contained "in his loins." His faith, therefore, was Israel's first response to its Creator. The faith which began in him would remain permanently as the radical bond uniting the people to its God, and giving it likewise a vital supernatural continuity with Abraham, who is, before all else, "the father of all the faithful" (*Rom.* 4:11).

Similarly, Mary's faith is the Church's faith in germ. She sums up in herself and personifies the entire Church; and in that divine-human transaction which took place at Nazareth, although she alone heard Gabriel speak, it was the Church which, in her, replied to the divine proposal, "Be it done."

The germ contains the same life as the mature organism, but not in its full development. Abraham's faith may be considered "germinal" in the sense that only the barest rudiments of the Promise were revealed to him, although mysteriously and virtually they embraced all that was to come. But we do not have to conceive Abraham's faith as weak and rudimentary in regard to its power and value; on the contrary, we are justified in believing that his was the supreme act of faith in the entire Old Testament, in which he figures, not as a pioneer, but as a father—a *source* in relation to all who come after him.

Mary's faith, likewise, was the supreme act of faith ever to be elicited in the Church; for while Gabriel's brief message left many details yet hidden from her, these would be nothing but specifications of the divine revelation to which she adhered in its totality with a firmness and purity never to be equalled by any subsequent believer.

The faith of Abraham preceded the actual covenant between God and himself, and prepared for it. This is only natural, for faith is precisely the disposition necessary to receive the Promise on which the Covenant was based, since the promised blessings come from a free act of God's incalculable love, and surpass natural expectations. Abraham's act of faith began as far back as his departure, out of obedience to God, from his native country (*Gen.* 12:1; cf. *Heb.* 11:8); but it is not mentioned explicitly until that portentous night, marked by an ominous vision and a dire prophecy, when Yahweh's covenant with him is likewise named for the first time (*Gen.* 15:18). The covenant here announced and entered into was not to receive its solemn ratification until later on, in the blood of the circumcision (*Gen.* 17).

Similarly, the New Covenant, which was solemnized in the blood of the Cross, was prepared for and in a certain sense entered upon by Mary's faith at the Annunciation.

Up to this point we have compared Abraham's and Mary's faith as principles of two different dispensations—the Old and the New Covenants; and on this basis it must be said that Mary's faith belongs to the greater. If, however, we take a more profound point of view, and consider the two covenants as belonging to the same economy of salvation, of which they are but particular dispensations, then we must consider the New Covenant as a kind of off-shoot of the Old—as the stem sprung up from the root of Jesse (*Isaias* 11:1). It might seem to follow that only Abraham is principle of the entire work of Redemption, whereas Mary is principle merely of a particular order within it, albeit the supreme one.

This, however, would be to compare them solely on the basis of their chronological relationship, which is not an adequate criterion of the significance of the offices which they fulfilled. It must be maintained that Mary is a principle of the entire order of Redemption, and not merely of that part which follows her in time, precisely insofar as Christ, even in His humanity, was Redeemer for those who were under the Old Testament, as well as those of the New. All the graces dispensed in the Old Testament were due to Christ's future Redemptive work; and in this work Mary's faith had a part. Hence, the just of the Old Testament, even Abraham himself, were dependent on Mary's *fiat*. Thus, both Abraham and Mary are principles in the total order of Redemption, although in different ways; and if he is her father according to the flesh, she is his mother in the order of grace.

Even from the mere viewpoint of the extent of their influence, Mary surpasses Abraham; for he cannot be called father of the just men, such as Abel, Henoch and Noe, who preceded him; but she is their mother.

In the modalities and circumstances of these two acts of faith, there are still other instructive resemblances to be observed. Both Abraham and Mary were asked to believe in a *promise* of blessings that God would bestow. Consequently, the faith with which they responded engendered hope. This faith, charged with hope, was in both cases the type of the faith that was to continue in Israel and the Church.

In Israel the Promise would ever remain the principal matter of faith, although it was gradually to become more and more precisely defined, qualified and spiritualized in the course of Israel's subsequent history. In the Church, on the other hand, the principal matter of faith is not the Promise, but the inner mysteries of the Godhead. Nevertheless, these mysteries are revealed to her only indirectly, in the announcement of the good news of salvation, which is in the form of a promise; and if the mysteries are revealed at all, it is only because it is in them that the promised beatitude will be attained. In the Church, therefore, as in Israel, faith is of such a nature as to engender hope; and the "congregation of the faithful" perpetuates the type of faith initially elicited in its forebear.

To both Abraham and Mary, a son was promised: to Abraham, in spite of his advanced age and his wife's sterility; to Mary, in spite of the virginity which she was to preserve. In both cases the offspring was to be "great" (*Gen.* 13:16; 15:5; *Luke* 1:32). Abraham is told that kings would come forth from him (*Gen.* 17:6); Mary, that her son would be given "the throne of David, His father," and that He would be "king over the house of Jacob" (*Luke* 1:32). Abraham's posterity would receive the land of Canaan as "an everlasting possession" (*Gen.* 17:8); the kingdom of Mary's son would have "no end" (*Luke* 1:32); Abraham would be a "blessing" to all the families of the earth (*Gen.* 12:2, 3); all generations would call her blessed (*Luke* 1:48). Abraham was forewarned that suffering nevertheless awaited his offspring; they would be "strangers in a land not their own; they will be slaves there, and oppressed for four hundred years" (*Gen.* 15:13). Mary was told by Simeon that her child would be "a sign that shall be contradicted."[1]

In preparation for his providential role, Abraham was required to depart from his country, his kindred and his father's house, and enter the land which the Lord was to show him (*Gen.* 12:1). A parallel for Mary could be seen in the tradition according to which she was, at an early age, presented in the Temple, to

[1] Doubtless she had some inkling of this ever since the Annunciation, from the very nature of Jesus' mission, as well as from Isaias' prophecy that the Servant of Yahweh would be "a man of sorrows, acquainted with suffering" (53:3).

remain there in the service of the Lord. But it is above all in a spiritual sense that Mary was obliged to depart from her father's house and from her own country, by entering into a supernatural order of things in which human nature was necessarily a "stranger."

This is most obvious in the intention of remaining a virgin which St. Luke's account lets us discern underlying her reply to Gabriel. The consecrated virgin is separated from her country and her father's house in a more profound sense than the bride, because she quits not only the particular milieu in which she has lived, but even the normal human way of life. This would have been particularly the case with Mary, since, in her time, virginity was not yet a customary way of consecration to God.[2] Without precedents to guide and encourage her, she must have been drawn by a divine call, and the inspiration of the Holy Spirit, to venture into this "foreign land."

But that is only the lesser part of her "exile." The word of Gabriel calls her into that most unforeseeable and divine realm, in which she is to be placed in relation to God Himself as mother to child. Abraham's transposition from the fertile valley of the Euphrates to the arid plain of Bersabee was inconsequential in comparison with this.

The initial faith of both Abraham and Mary had to develop by undergoing many trials. For Abraham, the supreme test came when he was commanded to sacrifice his son, the child of the Promise, through whom he was to have his numerous progeny. The aged patriarch could in no wise understand the divine plan

[2] Scripture speaks of no consecrated virgin before Mary, and she was certainly the first in the Church. Philo, Josephus and even Pliny left accounts of communities of ascetics, the Essenes, who practiced celibacy (cf. M.-J. Lagrange, *Le judaisme palestinien avant Jésus-Christ* [3rd ed.], p. 207; which account, however, may need to be supplemented once the full contents of the recently discovered Dead Sea scrolls has been adequately evaluated). But this celibacy seems to have been merely ascetical and practical—in view of self-mastery and a harmonious common life—according to the ancient authors. It was not inspired, as in Christianity, and, above all, in the Virgin of virgins, primarily by the desire of a total espousal of the soul to God. Furthermore, it does not seem to have been life-long; those who entered this way of life were men already weary of the world's disappointing pleasures. In any case, it does not seem to have been practiced by women.

behind this cruel order, which appeared as a negation of the promises so often repeated to him, and the destruction of all his hopes. But in complete submission, he led his son to the mountain of sacrifice; and by this obedience, executed in utter darkness, his faith received its ultimate purification, as it yielded up the last shred of human support on which it might rest. In the actual event, Abraham was not, of course, deprived of his son; but he did have to make a real sacrifice of him, in his interior submission to the divine command which called for the child's death.

Mary's faith, too, was tried by the sacrifice of her son; and in this case the death actually occurred. She was not asked to bring it about by her own hand, as Abraham was, but she had to consent to it interiorly, by her conformity to the will of God. Only the purest and firmest faith could have survived unshaken the death and ignominy of the One in whom all hopes were placed, and still confidently expect the glorious Resurrection. We may be sure that Mary's faith did not stand in need of purification; but from this trial it gained, nevertheless, new degrees of intensity and sublimity.

By his faith Abraham became the father of the Jewish people, and indeed the "father of many nations" (*Gen.* 17:6). By hers, Mary became the second Eve, "the mother of all the living" (*Gen.* 3:20), the Mother of Christ's Mystical Body. It might perhaps be argued that Abraham, too, is father of the Church, since St. Paul says that "if you are Christ's, then you are the offspring of Abraham" (*Gal.* 3:20). But this paternity is only metaphorical, whereas Mary is really a source of life for her "children."

Besides the blessing of a son, Abraham's faith also brought him the promise that he would live to a happy old age, and die in peace (*Gen.* 15:15). Nothing is said to Mary by the angel Gabriel about the end of her life; but in the divine plan that Gabriel announced, there was already the intention of bringing her life to a culmination that would surpass that of Abraham in glory by as much as her parenthood surpassed his in dignity.

Their divine exaltation, however, did not withdraw either Abraham or Mary from the human duty of humble service to others, as is seen in one last curious parallel between Abraham

going to the rescue of his nephew, Lot (*Gen.* 14), and Mary going to the aid of her cousin Elisabeth (*Luke* 1:39).

Thus, not only was Mary a direct descendant of Abraham; she was even more akin to him by her faith than by her flesh. Although the daughter surpassed the father, she was nevertheless true to his lineage. This is not surprising, for they had analogous roles to play in the drama of Salvation: he in the opening scene, she at the climax. He was a crude type and foreshadowing of the definitive masterpiece which she was to be; and what was promised to her was nothing but the fulfillment in her, and in an utterly unexpected superabundance, of the original Promise made to him.

Whether Abraham, by his faith, was given any inkling of the glorious daughter to spring from him, we do not know; but Mary, looking back with the eyes of faith on the workings of God in the Old Testament, cannot fail to have seen more deeply than anyone else into the mystery of Abraham, and to have perceived in him the pattern of herself. Surely she felt a grateful affection for this patriarch, so distant from her in time, but so close by his faith. Thus, in the moment of her singular election, her thoughts reverted to him, as she glorified the Lord who was "mindful of His mercy . . . to Abraham and to his posterity forever" (*Luke* 1:54-55).

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THE HOLY SHROUD AND THE HOLY FACE

The year 1954 marked seven important anniversaries in the history of the remarkable cloth known today as the Holy Shroud of Turin. It was an appropriate year for books and articles about the Shroud, and, though the fact of the anniversaries was not mentioned by the authors, important books and articles appeared. Some remarkable events connected with the Shroud took place, though again without reference to the anniversaries marked by the Marian Year, and some important news announcements were made about progress in studies concerning the Shroud's authenticity.

ANNIVERSARY OF DISAPPEARANCE

It was just 750 years ago that the relic disappeared. It had been on exhibition in Constantinople as the sheet in which Christ was buried, but when the Crusaders sacked the Christian capital of the Greek Empire, the Holy Shroud was lost. The Christians from the West treated Constantinople the way the Vandals of old had treated Rome. It was a criminal act with many regrettable consequences, not the least of which was the fact recorded by Robert de Clary, a knight from Picardy who witnessed the awful events of 1204; "and neither Greek nor Frenchman knew what happened to that shroud after the town was taken."[1]

REAPPEARANCE OF SHROUD

It was just 600 years ago, however, that the Shroud reappeared again in history. We know from the late fourteenth-century correspondence between the Bishop of Troyes in France, Pierre d'Arcis, and the Antipope Clement VII, author of the Western Schism who was residing at Avignon, that the priests of a church at Lirey in the diocese of Troyes, were exhibiting a cloth which

[1] Cf. *La conquête de Constantinople* in *Classiques français du moyen âge,* Ed. Champion, 1924; cited by P. Barbet, *A Doctor at Calvary* (New York: P. J. Kenedy and Sons, 1954), p. 16, with the comment that the whole account is written in the strange *langue d'oïl* of the twelfth century, which still lives on in Walloon dialects, and that it should be read out loud, with a northern accent, "perhaps also with Walloon blood in one's veins, if one wishes to enjoy its full richness."

they declared to be the Shroud of Christ, and that one of the Bishop's predecessors, Henri de Poitiers, had investigated the matter about the year 1354.[2]

THE FIRST DOCUMENT

Among the fourteenth-century documents pertaining to the Shroud is a report by the Bailiff of Troyes which bears the date 1389. The Bishop, Pierre d'Arcis, had requested that an order be issued to seize the Shroud in the name of the King. The Bailiff, who had been commissioned to carry out the order, gives in his report the reason why the Bishop demanded the seizure of the Shroud. There is another document which gives the Bishop's reason; it is a draft of a letter apparently sent by the Bishop himself to the Antipope at Avignon.[3] The letter itself has never been found, but the draft states that the Bishop's predecessor had discovered in the course of his investigation a man who claimed to have painted the remarkable figures of the relic. Bishop d'Arcis concluded that this confession proved the relic to be a fraud. It is this document, drafted 565 years ago, which is sometimes called the first written record, after the Gospel of St. John, of the Holy Shroud; but, with its declaration that about the year 1354 an artist confessed he had painted the Shroud, it is also the first known document to repudiate the authenticity of the Shroud.

Since Clement decided that the public expositions of the Shroud might continue on condition that ceremonies be omitted and that it be announced each time to the people that the Shroud was not the true Shroud of Christ but only a painting made to represent the Shroud,[4] it has frequently been argued that the famous relic is at worst a clever fake and at best only a pious reminder of

[2] The texts of the documents are usually cited as they appear in two books by Canon Ulysse Chevalier: *Étude critique sur l'origine du saint suaire de Lirey-Chambéry-Turin* (Paris, 1900); *Autour des origines du suaire de Lirey* (Paris, 1903).

[3] Cf. U. Chevalier, *Étude critique sur l'origine du saint suaire*, pp. 23-25, and vii-xiv.

[4] Clement's decisions are contained in the Vatican Archives, *Reg. Avig.* 261, fol. 227. For the texts cf. Chevalier, *Autour des origines du suaire de Lirey*, pp. 29-31 (letters of July 28-Aug. 3, 1389, to Geoffrey II, fourteenth-century owner of the Shroud), and p. 33 (letter of Jan. 6, 1390, to Bishop d'Arcis). Cf. also *Étude critique sur l'origine du saint suaire de Lirey*, pp. xviii-xix.

something that was lost long ago. Two years ago a professor of New Testament Studies in Germany concluded: "The Sindone di Torino celebrated its birthday in the fifties of the fourteenth century. It was borne to the grave with a great cortege and few mourners in the year 1903. Never will it be allowed to rise again."[5]

FIFTY YEARS AGO

The year 1903 is often referred to in discussions about the authenticity of the Shroud because it was in that year that the attacks against the Shroud by a prominent historian reached a climax. The scholar, Canon Chevalier, had settled the whole question about the Shroud to the satisfaction of the learned world by his publication in 1900 of the fourteenth-century documents. Two years later professors of science at the Sorbonne presented evidence to the French Academy against the theory that the figures on the Shroud had been painted. They argued that the positive image which appears on the negative plate when the Shroud is photographed meant that the image on the Shroud is already a negative; no artist could have even conceived such a negative of the human form at any time before the discovery of photography, and still less could a fourteenth-century artist have succeeded in painting such a negative. In 1903 Chevalier published the statement that Pope Leo XIII had ordered the Congregation of Rites to investigate the authenticity of the Shroud and that the Congregation had decided authenticity was not proved. Chevalier inferred that the Pope took no action lest the King of Italy, owner of the Shroud, be offended.

As a matter of fact, however, there had been no such investigation, and no decision against the Shroud; the learned priest had slipped below his usual scholarly standards and had accepted as fact what was only an ecclesiastical rumor, the kind of thing which students in Rome indulge in during the long winter months. The truth is that Chevalier was told privately to drop the attacks against the Shroud, and he published nothing more on the subject. The professor who recently referred to "the burial" of the Shroud in 1903 clearly did not know the whole story.[6]

[5] Franz Messner, "Das Turiner Grablinnen und die Wissenschaft," *Trierer Theologische Zeitschrift,* LXII (1953), 114-16.

[6] Cf. Edward A. Wuenschel, C.SS.R., *Self-Portrait of Christ* (Esopus, N. Y.: Holy Shroud Guild, 1954), pp. 72-73.

TWENTY YEARS AGO

Pope Pius XI, a scholar and historian himself, was well acquainted with the centuries-old dispute about the Shroud. He had been present, as a young priest, at the exposition of 1898 when the photographs were taken upon which the professors of the Sorbonne were to base their arguments in favor of the Shroud's authenticity, and he had followed the controversy which had increased as a result of Chevalier's books.

In 1934, just twenty years ago, the Pontiff discussed matters with Enrie, who had taken the official photographs of 1931, and with two prominent sindonologists: Dr. Paul Vignon, Professor of Biology at the Institut Catholique in Paris, and Dr. Pierre Barbet, Chief Surgeon at St. Joseph's Hospital in Paris. It was two days after the discussion with Enrie that a Brief was signed in which the Pope indulgenced a prayer addressed to the Christ of the Shroud. The original parchment of the Brief, dated March 23, 1934, is in the Archives of the Royal Chapel at Turin. In this Brief the Pope granted a plenary indulgence which can be gained three times a year for recitation of the prayer before the Shroud in the Royal Chapel or before a picture of it anywhere. The conditions are the usual ones: Confession, Communion, and prayers for the intention of the Holy Father. The Pope also granted a partial indulgence of 500 days each time the Shroud prayer is recited at least with contrite heart. These indulgences are to remain in force for all future time.

PRAYER OF THE SHROUD

The prayer approved by Pope Pius XI and set forth in the text of the Brief reads as follows:

> O Lord, Who in the most Holy Shroud, which enfolded Thy adorable Body on being taken down from the Cross, hast left manifestations of Thy presence here below and evident tokens of Thy love, by the merits of Thy holy Passion and out of regard for this venerable linen which served for Thy burial, mercifully grant, we beseech Thee, that in the resurrection we may also share in that glory, in which Thou shalt reign for all eternity. Amen.

In this prayer and in the Brief Pope Pius XI officially declares that the Shroud of Turin is the linen cloth which was wrapped around

the Body of Christ after His death, and that He left upon this cloth traces of His presence on earth and tokens of His love. This, of course, is equivalently a refutation of Chevalier's thesis; it is equivalently a declaration that the unknown painter of 1354 was not the man who made the images on the Shroud. Pope Pius XI was not the first Pope to reverse the decision of Bishop d'Arcis and Antipope Clement VII; more than thirty Popes since the fourteenth century debate have officially recognized the Shroud as authentic. The approbation of Pius XI is particularly significant, however, because his last days strikingly manifested how deeply convinced he was of the Shroud's authenticity.

PIUS XI AND THE SHROUD

It is a well-known fact that the picture of the Holy Face was Pius XI's favorite souvenir to those who visited him. Many people around the world can testify to the frequency and sincerity with which the Holy Father spoke of the wonders of the Holy Shroud; there are many who well remember his exhortations to love the Saviour who had left us "those two august memorials of the great mystery of our Redemption—the Holy Shroud and the Holy Face."

Toward the end of his life Pope Pius XI seemed to think more and more of the Shroud. Seven days before he died he gave pictures of the Holy Face to Cardinal Villeneuve, Archbishop of Quebec, and several other Canadian Bishops who had come to visit him; he assured them that the pictures represented the true likeness of Christ, and he explained how these particular prints of the Shroud image gave remarkable force to the expression of the face. Four days before he died Pius held a photograph of the Holy Shroud before a group of children and explained that it was the true image of the Holy Face of the Redeemer which was brought to them by the Shroud of Turin. He showed a picture of the entire figure of Christ, and drew the attention of the children to its beauty; the marks of His suffering and death, the Pontiff said, spoke to the heart. It was the Pope's last audience; four days later, on Feb. 10, 1939, Pius XI was dead.

CONTINUED DEBATE

In spite of the statements of Popes and experts who have examined the Shroud, many Scripture scholars have remained skeptical about the authenticity of the Turin relic. Some scholars ask

where the Shroud was before its recorded appearance in Constantinople; others are not bothered so much by the lack of documentation before the exhibition of 1204 as they are by the document in the Vatican Archives which asserts a painter confessed in 1354 to having made the images on the Shroud. But most scholars recognize that the facts of the Shroud itself speak much more loudly than the *lacunae* in the records; history recounts no other execution of a victim like the Man of the Shroud who wore a crown of thorns and had his side pierced after death. Fewer and fewer are holding out against the testimony of scientists that the images are not and could not be paintings. The possibility that some unscrupulous medieval merchant prepared a body which would leave the required image on a cloth that gullible Christians would pay highly for is not seriously advanced by anybody; the medical knowledge required and the nobility of the victim's visage surpass anything known in those times.

The real problem of the Scripture scholars is that many of them hold an interpretation of Christ's burial which automatically excludes the Shroud of Turin. The common idea is that Christ's burial was accomplished according to the complete ritual of the Jews. But a body that has been washed clean, anointed, covered with a face-cloth, and wrapped in winding-bands simply cannot leave a detailed outline of itself on the sheet or shroud in which it is finally laid.

It would seem that many Scripture scholars are still holding the notion of a complete burial because they are unaware that the idea has been exposed as inadequate and substantially incorrect. Two scholarly articles in *The Catholic Biblical Quarterly*[7] nine years ago, by Fr. Edward A. Wuenschel, C.SS.R., met the common interpretation of Christ's burial, which had been presented most recently by Père Braun, O.P., writing in the *Nouvelle revue théologique*,[8] with so much evidence and such logic that those ac-

[7] "The Shroud of Turin and the Burial of Christ," VII (1945), 405-37; "John's Account of the Burial," VIII (1946), 135-78.

[8] "Le Linceul de Turin et l'Évangile de Saint Jean," LXVI (1939), 900-935, 1025-1046. These articles were reprinted in booklet form with a fuller title: *Le Linceul de Turin et l'Évangile de Saint Jean. Étude de critique et d'exégèse* (Tournai-Paris: Casterman, 1940). Father Wuenschel's replies have also been reprinted in booklet form: *The Shroud of Turin and the Burial of Christ* (Esopus, N. Y.: Holy Shroud Guild, 1954).

quainted with Father Wuenschel's articles believe they contain the more probable explanation of the events outlined by St. John: Christ was given a hasty provisional burial by Joseph and Nicodemus who had arrived late and had decided that a return trip after the Sabbath was in order to take care of all omitted details like washings and anointings.

Whether Father Wuenschel's articles have gone unread by his adversaries or whether they have simply converted all readers, the fact is that the articles have not been answered or attacked to this day. The debate has gone on in quarters as yet apparently not influenced by Father Wuenschel's writings, particularly in Germany. But the events of the Marian Year have brought the dispute about the Shroud to something approaching a final phase.

RECENT DEVELOPMENTS

In 1950 an article appeared which gave the Shroud of Turin "an honorable place in the history of *pieuses mystifications.*" The article, written by Dom Leclercq, is included in the final volume of the *Dictionnaire d'archéologie chrétienne et de liturgie*[9] which was completed in 1953, but which was made available to most students only after the Marian Year had begun, since time had to be allotted for binding the fascicles. The article follows completely Chevalier's thesis that the Shroud is a fourteenth-century fraud, and the tone of the historical account is unfortunately satirical throughout.

Apparently Dom Leclerq was quite delighted by Chevalier's books; it is regrettable that he was apparently unaware how thoroughly Chevalier's thesis has been exploded. Dom Leclerq refers to Father Braun's articles on Christ's burial, which exclude the possibility of the Turin Shroud's authenticity, as "overwhelming" (*accablant*); and Father Braun's articles, reprinted in book form, were reviewed favorably by the Bollandists who agree, as Leclercq notes, with Father Braun, Chevalier, and the fourteenth-century Bishop of Troyes. The Bollandists and Dom Leclercq were clearly unaware of Father Wuenschel's replies to Father Braun.

In the course of his documented survey of the Shroud's history Leclercq makes the fourteenth-century story of the Shroud a chap-

[9] *Dictionnaire d'archéologie chrétienne et de liturgie,* XV (1953), col. 1718-24, s.v. *Suaire.*

ter in Church politics. It was a political issue in part, but not enough to justify Leclercq's outrageous suggestion that Geoffrey Ier de Charny in tune with the times made sure his collegiate foundation would succeed by having a popular "Shroud" put into it.

The influence of Canon Chevalier and Bishop d'Arcis will continue, unfortunately, in English-speaking countries as long as the *Catholic Encyclopedia* continues to reprint Fr. Herbert Thurston's article on the Shroud.[10] Father Thurston wrote the article before 1910 and concluded that the Shroud of Turin "was probably painted without fraudulent intent to aid the dramatic setting of the Easter sequence." As a Jesuit theologian remarked recently, whatever theory one holds on the Shroud, that one is certainly wrong. An article by this writer in *The Pilot* during Holy Week of 1954,[11] reprinted in the November issue of *The Catholic Mind*, corrects the *Catholic Encyclopedia* article and brings it up to date.

In March of the Marian Year another volume of the new Italian *Enciclopedia cattolica* became available in the United States. This volume contains an article about the Shroud which finally marks the turn of the tide in standard works of reference.[12]

TESTIMONY OF CHEMIST

The first part of the very sound article entitled *Sindone* is the work of Fr. Pietro Scotti, S.D.B., Doctor of Medicine and Surgery and Professor of Chemistry at the University of Genoa. Dr. Scotti has done first-rate chemical studies in connection with the Shroud and he strongly favors the Shroud's authenticity.

The gaps in the records of the Shroud do not bother Dr. Scotti. He makes the point that many relics do not have continuous documentary history, so the case of the Shroud is not unique in this respect. Father Wuenschel, a competent theologian and authority on the Shroud, makes a similar observation in recent publications. An official of the Boston Museum of Fine Arts recently assured

[10] *The Catholic Encyclopedia*, XIII (1912), 762-63, s.v. *Shroud*.

[11] Walter M. Abbott, S.J., "Did Christ Leave a Picture of Himself in the Shroud of Turin?" *The Pilot*, April 17, 1954, p. 9.

[12] *Enciclopedia cattolica*, XI (1954), col. 692-95, s.v. *Sindone*. There is a good photograph of the weave of the Shroud, magnified five times, on p. 694; there are more pictures of the Shroud (the full length, the face, close-up of marks of scourging on the back) opposite p. 674 (in the middle of the articles on *Sincretismo*!).

this writer that a high percentage of the museum's contents have less documentation than the Shroud, and many objects lack completely any documentation; but this, of course, is no argument against the authenticity of the objects. It is curious that a student of archaeology like Leclercq should make such an issue of the gaps in the Shroud's early history.

Dr. Scotti cites a defense of the character of Geoffrey de Charny and the Canons of Lirey which was made by Savio at the Sindonological Congress in Rome, 1950. It is quite a contrast to Dom Leclercq's presentation of the matter in the *Dictionnaire d'archéologie!* For Dr. Scotti and the sindonologists the Shroud is a document of medico-legal character which enables us to reconstruct the crime involved—in this case, deicide.

Only two recent authors in the field of experimental science are against the authenticity of the Shroud, according to Dr. Scotti. They are Father Braun, O.P., and his Paris artist-friend who claimed to have produced artificially an image like that on the Turin Shroud;[13] and Dr. Eskenazy of Istanbul with the cloth-on-the-statue theory. Thus, says Dr. Scotti, we go from painting, as invoked by Bishop d'Arcis, to sculpture. But no sculptor of 1350 ever produced anatomy like that revealed in the Shroud.

It is difficult, Scotti admits, to say exactly how the famous stains were produced on the Shroud. Vignon's theory of ammoniac vaporization has been criticized by Dezani and by Scotti himself; Dr. Romanese and Dr. Judica, medico-legal experts, have partially reproduced the features of corpses by a kind of contact.[14] But, Dr. Scotti concludes, undoubtedly providential circumstances had to concur in the production of stains like those on the Shroud of Turin, and the essential circumstance was certainly the Resurrection.

Dr. Scotti's conclusion will remind students of the Shroud of Pope Pius XI's statement on Sept. 5, 1936, to three thousand young men of Italian Catholic Action who had just completed a pilgrimage to the shrine of Our Lady of Pompeii and had just received from the Pope pictures of the Holy Face as souvenirs of the pilgrimage:

> These are not indeed pictures of Mary Most Holy, but they remind us of her more vividly than any others could because they are pictures

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[13] Cf. *Nouvelle revue théologique,* LXVII (1940), 322-24 ("Note Complémentaire").

[14] Cf. P. Barbet, *op. cit.,* pp. 37-38.

of her Divine Son, and for that reason the most suggestive, the most beautiful, the most precious that one can imagine. They come, in fact, from that object known as the Holy Shroud of Turin—still mysterious, but certainly not the work of any human hand. This, one can now say, is demonstrated. We said mysterious, because that sacred object still involves many problems; but certainly it is more sacred than perhaps any other; and, as is now established in the most positive manner, even apart from all idea of faith and Christian piety, it is certainly not a human work.

The Pope allowed this public statement, which he had promised Cardinal Fossati he would make in favor of the relic enshrined in that prelate's cathedral, to be printed in *L'Osservatore Romano* two days later. Dr. Scotti is not the first scientist to agree in effect that Pope Pius had sufficient grounds for his assertion, but his contribution to the *Enciclopedia cattolica* is the first article of its kind to appear in a standard work of reference.

SCRIPTURE SCHOLAR SPEAKS

The second part of the *Enciclopedia* article on the Shroud is a carefully composed critical essay by Fr. Alberto Vaccari, S.J., venerable scriptural scholar of the Pontifical Biblical Institute in Rome. Father Vaccari examines the terms and circumstances mentioned in the Gospel account of Christ's burial and removes the scriptural difficulties that have been raised against the Shroud of Turin.

One of the basic difficulties has been that if Christ's face were covered with a cloth and his body wrapped in other cloths before the corpse was laid in the Shroud, there wouldn't be any image left on the Shroud by the stains of blood, sweat, and spices. Father Vaccari proves that St. John does not say that Christ's body was wrapped in "swathing-bands" or "bandages." The Evangelist does mention such strips of cloth in speaking of the burial of Lazarus, but not when describing the burial of Christ. If, because of the account about Lazarus, one supposes that such bands were used in Christ's case, then, says Father Vaccari, they probably went around the Shroud and bound it to Christ's body. Certainly Father Vaccari's conjecture is just as probable as the conjecture that the Shroud was placed over the winding-bands. But the main point is that St. John doesn't mention such bands.

Fr. J. J. Collins, S.J., remarked in his recent "Bulletin of the New Testament," published in *Theological Studies*,[15] that Father

[15] *Theological Studies*, XV (1954), 398.

Vaccari's contribution had solved this difficulty about the cloths and the Holy Shroud, and Father Collins expressed the hope that Father Vaccari would soon publish a study of the other exegetical questions involved. The article in the *Enciclopedia cattolica,* which appeared after Father Collins had submitted his "Bulletin" for publication, does contain several more points, with conclusions in each case favorable to the Shroud.

There have been arguments for years about how the various cloths were arranged on Christ's body as it lay in the tomb. Vaccari favors the idea that the Shroud covered the whole body and that the *soudarion* was around the head over the Shroud, therefore visible to the beholder. Vaccari cites the case of Lazarus as partial proof. This, of course, would remove the difficulty about stains passing through a face-cloth and leaving an image on the Shroud. But, though Father Vaccari doesn't mention the fact, the difficulty was largely removed some years ago by Dr. Judica who showed by experiments that a good image of a face can pass right through a face-cloth and into a shroud under the proper conditions.

In connection with the question of the Shroud of Turin, Father Vaccari cites a fragment of a gospel preserved in St. Jerome's notes (ch. 2, *De viribus illustris*) which says that Jesus appeared to James the Less "after having given the shroud to the priest's servant." Obviously, from the circumstances of time and person, it is Christ's burial garment that is meant. Vaccari concludes, as I translate his Italian: "Whatever historical authority one may give or deny this apocryphal gospel, in any case it is certain that in the second century (the period in which this writing circulated) there were Christians interested in the fate of the burial *sindon* of Christ and professing knowledge of its preservation. Early Christianity, therefore, is not entirely silent, as so often asserted, on the relic of the Holy Shroud." Vaccari, therefore, removes the scriptural difficulties and adds a valuable historical link.

TESTIMONY OF ARCHAEOLOGY

That a cloth like the Shroud could have been preserved for almost two thousand years was shown graphically by remarkable discoveries in Schleswig-Holstein last year. Around the eyes of a fourteen-year-old girl who had been drowned in a moorland bog

two thousand years ago a cord-like bandage had been tied; it was found with its technique of weaving still perfectly preserved.[16] Since the girl's body had been remarkably well preserved in the peat too, it might be argued that preservation of the bandage is likewise extraordinary. But there is really no difficulty about the preservation of a cloth like the Holy Shroud. Dr. Virgilio Timossi, prominent Italian expert on ancient textiles, and his fellow curators of ancient textiles in the world's larger museums testify that there are many linen cloths in their collections which are much older than the Shroud of Turin, some of them almost twice as old.[17]

DR. BARBET'S BOOK

There has long been certainty on one point in the controversy about the Shroud: the Shroud of Turin has the best claim among more than forty to be the Shroud of Christ. Only recently, however, have authors of lives of Christ begun to give more than passing mention to the Shroud. In the 1940's the Shroud had become so well known in France that Daniel-Rops decided to put a whole chapter about it at the end of his *Life of Christ* in the form of an appendix.[18] It is unfortunate that this chapter, one of the best modern articles on the Shroud, was not included in the English translation of Daniel-Rops' book which was published in America in September, 1954. By 1950 research studies on the Shroud had made such progress that Dr. Barbet based his new book about Christ's Passion on the results, many of which had been obtained by his own work. This remarkable book by the leading authority on the Shroud in France became available to English readers in February, 1954, under the title *A Doctor at Calvary*.[19]

[16] Cf. *The Illustrated London News,* Dec. 19, 1953, for an account and excellent photographs.

[17] The linen wrappings of Egyptian mummies, sometimes 4000 years old, are excellent examples of such cloths. For statement by Dr. Timossi cf. R. W. Hynek, *The True Likeness* (New York: Sheed and Ward, 1951), pp. 2-3; also Barbet, *op. cit.,* p. 22.

[18] Daniel-Rops, *Jésus en son temps* (Paris: Librairie Artheme Fayard, new revised ed. 1947), pp. 621-629 ("La Face Mystérieuse de Turin").

[19] Pierre Barbet, *A Doctor at Calvary: The Passion of Our Lord Jesus Christ as Described by a Surgeon,* translated by the Earl of Wicklow (New York: P. J. Kenedy and Sons, 1954).

Dr. Barbet, Chief Surgeon at St. Joseph's Hospital in Paris, was a professor of anatomy for many years, and he has been a keen student of Scripture for the past forty years. No one questions the fact that he was well qualified to present a study of the Passion from the medical and Scriptural points of view.

It may have shocked some readers who are still under the influence of Bishop d'Arcis and Canon Chevalier that Dr. Barbet should have chosen to begin a study of the Passion with an examination of the Turin Shroud. This will not disturb the reader who discerns that the author is careful to establish the legitimacy of his approach, and equally careful to note with what degree of probability or certainty he makes use of details in the Shroud throughout his book.

From the bare facts of the Gospel and from the startling details revealed in enlarged photographs of the Shroud images, Dr. Barbet concludes that the crown of thorns was like a cap covering the head; only the horizontal beam of the Cross was put across Christ's shoulders; the nails were driven through the space of Destot in the wrists, and then the cross-beam with Christ's body hanging from it was raised into position on the upright beam which was already in place; the terrible writhing caused by the severing of nerves in the wrist induced cramps and suffocation resulting in death by asphyxiation; the wound which was subsequently inflicted in the side was an official act performed on a body that had not had its legs broken, and in Christ's case, the spear penetrated to the heart through the pericardium which had filled up with serum as a result of violent suffering, so that blood and watery serum came forth when the spear was withdrawn; the burial was hasty and provisional.

In working his way through all of this Dr. Barbet draws upon the results of his own experiments with corpses and amputed limbs; he uses treatises, such as Father Holzmeister's classical little work on the Crucifixion, and sources which will commend his conclusions to theologians and exegetes.

A FEW DISSENTERS

The general reaction to Dr. Barbet's book was one of high praise and even enthusiasm, but criticisms appeared here and there. Fr. James Van der Veldt, O.F.M., of The Catholic University of

America, wrote that even upon weighing the arguments of Dr. Barbet he remained unconvinced of the authenticity of the Shroud and failed to share Dr. Barbet's "almost passionate conviction."[20] Father Van der Veldt's main difficulty seems to be that the doctor sometimes makes use of circular arguments: from the Gospels to the Shroud and from the Shroud to the Gospels; from the Shroud to the Gospels and from the Gospels to the Shroud. Father Van der Veldt apparently forgets that not all circular arguments are "vicious." The Franciscan psychologist's review of Dr. Barbet's book concludes, however, that priests will find in the book much good material for sermons on the Passion, and "the real value of the work lies in the author's medical and anatomical analyses of the physical sufferings and death of Our Lord."

DR. SAVA'S OBJECTIONS

Dr. Anthony F. Sava, Italian-American doctor in Brooklyn and a Fellow of the International College of Surgeons, believes that the Shroud is authentic, but he disagrees with Dr. Barbet on two medical points, as he explains in an article published by the Canadian journal *Relations*.[21]

Dr. Sava thinks it unlikely—and he says Dr. Michael Mason of Chicago, prominent specialist in surgery of the hand, thinks it impossible—that a nail could be driven through the "space of Destot" without fracture of one of the small bones in the wrist. Dr. Sava thinks the nail went through higher on the wrist, at the beginning of what most people would call the forearm, in the space that divides the bone which runs up the arm. A soldier could more easily find this place; no bones would be broken; the body would more easily be supported. Neither Dr. Barbet's theory nor Dr. Sava's conflicts with Holy Scripture's "They have pierced my hands and my feet" (*Psalm* 21), for the word in the original Hebrew translated as "hands" (*yad*) is a general term which the Jews used to mean hand, wrist, or forearm.

Dr. Sava's other disagreement with Dr. Barbet concerns the explanation of the "blood and water" which flowed from Christ's

[20] *American Ecclesiastical Review*, CXXX, 5 (May, 1954), 355-56.

[21] "Un médecin étudie les plaies du Sauveur," *Relations*, June, 1954, pp. 163-67. The substance of this French article appeared four months later in an English article by Dr. Sava: "The Wounds of Christ," *The Catholic Biblical Quarterly*, XVI (Oct. 1954), 438-43.

side when the soldier pierced the dead body with a lance. Dr. Barbet believes that the spear penetrated to the heart, to the right auricle, which promptly drained out; then the serum in the pericardium flowed out, the fluid which looked to St. John like water but which the doctor recognizes as the liquid which fills up the muscular membrane around the heart under excessive strain. Dr. Sava thinks rather that the scourging had caused an internal hemorrhage in the region around the lungs; that the blood went to the lower part of the chest cavity; that the spear penetrated to this region, releasing first blood and then the lighter fluid or serum.

In a matter of this sort the doctors are, of course, free to argue the merits of their professional theories, and no laymen will presume to act as referee. But this amateur detective suspects a basic flaw in Dr. Sava's theory. The Brooklyn doctor starts from the possibility of internal hemorrhage being caused by a beating upon the thoracic cage with the instrument of the flagellation. But Christ's chest would have been against the column during most, if not all, of the scourging and would therefore have been protected from the degree of violence required for internal hemorrhage in that region. Whatever medical explanation one may prefer, however, there is no doubt in either doctor's mind that the Shroud contains the clues to the answer they seek about the physical cause of Christ's death.

THE THEOLOGIANS SPEAK

While the doctors of the International Commission on the Shroud have been studying the medical questions, several scholars have spoken out on the theological aspects of the "Sindonological Problem."

In February, 1954, a book by Fr. Edward A. Wuenschel, C.SS.R., appeared which reviewed the whole case in favor of the Shroud from a theologian's point of view. *Self-Portrait of Christ,* by the Rector of the Redemptorist Institute of Higher Studies in Rome, draws attention to the verdicts of the Popes and insists upon the official character of the Papal statements in favor of the Shroud.[22] Father Wuenschel sums up this aspect of his treatment with the words:

[22] It should have been mentioned in my review of this book for *America,* March 13, 1954, that all students of the Shroud are grateful for the nineteen pages of bibliography arranged *pro* and *con,* pp. 103-21.

. . . prudence and reverence dictate that one have very strong arguments to the contrary if he wishes to contradict the Popes and maintain that the Shroud is spurious. We saw that there are really no arguments to the contrary at all, so that the opponents find themselves in an unenviable position. They are confronted with the constant, official affirmation of the authenticity of the Shroud by Pope after Pope through nearly five centuries, and by hundreds of Bishops in every generation. To this massive guarantee they can oppose only the false assertion of a Bishop, who was himself a party to the dispute at Lirey, and the inconsistent decree of an Antipope who depended on that interested witness and did not even bother to investigate.[23]

Father Wuenschel's *Self-Portrait of Christ* is an admirable (and sometimes angry) refutation of opposition to the Shroud, and it is perhaps the best thing on the Shroud to recommend to English readers. In a few years this leading American authority on the Shroud intends to produce a much larger book on the subject which may be the definitive work in English.

In April, 1954, another theologian, Fr. Francis L. Filas, S.J., of Loyola University in Chicago, presented the photographic evidence about the Shroud on the ABC nation-wide network in a television program which drew a response of more than 13,000 letters from an audience which might well have numbered several hundreds of thousands. In this special Good Friday program Father Filas presented the case for and against the Shroud; he has made it a practice, in more than one hundred talks on the Shroud, to let the individual reach his own verdict. But there is little doubt about Father Filas' own conviction in the matter—he is Vice-President of the Holy Shroud Guild.

HOLY SHROUD GUILD

On Oct. 6, 1951, His Eminence Cardinal Spellman, Archbishop of New York, approved the statutes of a new organization and canonically erected it as the Holy Shroud Guild. It was Fr. Edward A. Wuenschel who began the movement which led to this event, and he is Honorary President of the Guild. The Rev. Adam J. Otterbein, C.SS.R., Father Wuenschel's successor in the work, was named President of the canonically-instituted Guild. Dr. Sava, mentioned above, is a member of the Executive Council. Another

[23] *Ibid.*, p. 86.

member of the Council, Rev. Peter M. Rinaldi, S.D.B., was present at the exposition of the Shroud in 1933 and has written an excellent booklet about the famous Turin relic.[24]

Professor Vittorio Ceroni of New York City, also a member of the Executive Council, was appointed this year as Delegate of the *Cultores Sanctae Sindonis* for the North American continent. There has been a royal Confraternity of the Holy Shroud ever since 1598, when it was established in Turin, and the Popes have endowed it with numerous rich indulgences. Within this Confraternity there is a Sodality called *Cultores Sanctae Sindonis,* which is approved and sponsored by the Cardinal Archbishop of Turin. The principal aims of this Sodality are to spread the knowledge and the devotion of the Holy Shroud, to popularize the findings of scholars and experts. Professor Ceroni was the first Vice-President of the Holy Shroud Guild, American branch of the *Cultores Sanctae Sindonis.* Now, as Delegate to the North American continent, he is charged with the establishment of new groups of *Cultores* in countries where organized groups do not yet exist.

NEW PHOTOGRAPHS

The members of the Holy Shroud Guild who write and lecture about the Shroud—priests, doctors, and other professional men—follow closely the studies which are being made on the Shroud in Europe and in America. Toward the end of September of this year the members of the Guild were happy to learn that new life-size photographic reproductions of the Shroud had at last reached this country. The Executive Council of the Guild met at Esopus to study the photographs, and several important conclusions were reached in the subsequent discussion.

Until these new photographs arrived it had commonly been stated that Christ, on the evidence of the Shroud, was about five feet eleven inches tall, and that he weighed between 165 and 175 pounds. Dr. Sava, Dr. Barbet, and most writers had agreed upon this. At the recent meeting, however, it was decided that the Man of the Shroud was slightly more than six feet tall, about six feet one inch, and that He weighed something more like 185 pounds. These, of course, are small details in the life of Christ, and in the

[24] *I Saw the Holy Shroud* (Tampa, Florida, 1940).

meaning of His mission they are negligible. But any detail about Christ has its own intrinsic interest and importance. Details like the height of Christ and the expression of His face can afford considerable help and inspiration in the devotional life of Christians.

CRUCIFIXES AND STATUES

The Face of Christ and the Crucifixion, favorite subjects of artists and sculptors, are now being made available to the world with an accuracy of detail which neither Scripture nor centuries of artistic tradition had made possible. It is a study of the Shroud of Turin which has made this difference.

Fr. Peter Weyland, S.V.D., after seventeen years of study and research, has now completed three two-thirds life-size crucifixes. His work is an important contribution to Shroud studies, for it is based on a thorough study of the Shroud imprints compared with experiments of hanging on a cross to determine positions, pains, and strains of the body. There is no doubt that Father Weyland's crucifix gives a better understanding of the sufferings of Christ. The Marian Year saw the publication of a thirty-six-page booklet which describes Father Weyland's work and gives eighteen full-page illustrations.[25]

On May 15 in the Marian Year a monumental statue of "The Madonna" was unveiled at the Don Orione Home for aged Italians in East Boston.[26] The statue, thirty feet high and standing on a six-foot sphere, was purchased by the Don Orione Fathers through contributions of Greater Boston Catholics. The Jewish sculptor, who made the great bronze statue in gratitude for refuge given him by Don Orione Fathers in Rome during Nazi persecution in 1944, used the face on the Shroud of Turin as a guide in making the face of Our Lady. If the face on the Holy Shroud is an authentic "self-portrait" of Christ, artists will, of course, come much nearer to realizing what His Mother looked like by studying the face of her Son. This is equivalently what Pope Pius XI said in his address of Sept. 5, 1936, to the young men of Italian Catholic Action.

[25] *A Sculptor Interprets the Holy Shroud of Turin* (Esopus, N. Y.: Holy Shroud Guild, 1954).

[26] Cf. *The Pilot*, May 22, 1954, p. 1; on the Jewish sculptor, cf. *ibid.*, June 11, 1954, p. 1.

THE SHROUD AND THE SPIRITUAL LIFE

The men and women who study not only the Face of Christ but His whole life as a model and example for their own lives will find great encouragement in a study of the Holy Shroud. That is the testimony of almost every person who makes a retreat at the Jesuit Retreat House in Monroe, N. Y., where a movie or set of slides on the Shroud is shown toward the end of each retreat. Typical of the response to this graphic presentation of Christ's sufferings is the remark of a senior at Fairfield Preparatory School in Connecticut, who had made the annual closed retreat for Fairfield seniors at Monroe in the fall of 1953: "The high point of the three days was unquestionably the moving picture [of the Shroud] that was shown us the second night of the retreat." Not every student is articulate enough to write an article on the Shroud for his school magazine as this student did,[27] but from conversation with the boys subsequently it was discovered that the student writer's opinion was shared by all.

In England considerable attention has been drawn to the Shroud and its merit as a source of spiritual strength by a pamphlet which Captain Leonard Cheshire, British bomber ace of World War II, wrote after his conversion to the Catholic Church. Cheshire, holder of the Victoria Cross, Britain's highest award for bravery, has been seriously ill with tuberculosis for some time but he still carries on the charitable works to which he has devoted his life.

In the liturgy of the Church since 1506 there has been a feast of the Holy Shroud with a proper Mass and Office, but the feast has been restricted to certain regions in Europe. Increased interest in the Shroud has resulted in a petition to have the feast extended to the Universal Church, but action on this is still pending. The prayers of the Mass and Office make the feast of the Holy Shroud one of the best recollections of Christ's Sacred Passion in the liturgy. The Oration of the Mass is typical of the beautiful weaving together of Scripture and liturgical devotion:

O God, Who didst leave to us the traces of Thy Passion upon the Holy Shroud, in which Thy most sacred Body was wrapped by Joseph

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[27] Walt Fitzgerald, "The Holy Shroud of Turin," *The Bellarmine Quarterly*, Winter, 1953.

when it was taken down from the Cross: graciously grant that by Thy Death and Burial we may be brought to the glory of the resurrection. . . .

Through the centuries many Popes have honored this feast. Some Popes allowed it to be a feast of precept in the realm of the House of Savoy.

DEVOTION OF SAINTS

It was on the feast of the Holy Shroud in 1613 that St. Francis de Sales, Bishop of Geneva, made a remark which indicates the effect that meditation upon the Shroud can have in a soul properly disposed. There was a public exposition that day and St. Francis was one of the Bishops who held the Shroud when it was shown to the people. The day was very warm, and the Archbishop of Turin warned St. Francis against letting his sweat fall on the Shroud. In a letter to St. Jane Frances de Chantal, who was also deeply devoted to the Shroud, St. Francis wrote: "It occurred to me to tell him that Our Lord was not so dainty, and that He shed His own sweat and blood for no other purpose than to mix them with ours, and give them as the price of eternal life."

Through the centuries saintly Pontiffs have indicated what spiritual treasures are to be found in meditation upon the Shroud. Recently, besides the example of Pope Pius XI in life and in death, the words of Pius XII expressly bring out this point. In an address to the members of the International Congress of Sindonological Studies held in Rome in 1950 the Pontiff referred to the Shroud as "a glorious witness to the Passion of the Divine Redeemer."

Pius XII foretold that the work of the Sindonological Congress would foster "universal veneration of that great relic." The work of just one of the delegates to that Congress of specialists in Shroud studies is already proving the Pope's foresight to be correct. The book, *A Doctor at Calvary,* by Dr. Barbet concludes with a chapter which is a meditation on the Passion. This chapter of excellent spiritual reading, now available to all who read French or English, is based largely on the author's years of research into the facts of the Shroud, and it is so well composed that it will certainly continue to attract thousands to the Passion and the Shroud for years to come.

In a radio address to the 1953 National Eucharistic Congress held at Turin, Pius XII numbered among the glories of that city the fact that "it guards as a precious treasure the image of the lifeless body and the broken divine countenance of Jesus." In this remarkable statement the Holy Father publicly manifested what an impression the Shroud had made upon him; in his words there is matter for many meditations.

The number of saints who have been devoted to the Holy Shroud is significant. Perhaps the most prominent name among the many is that of St. Charles Borromeo, Cardinal Archbishop of Milan, who promised to make a pilgrimage on foot to the Chapel of the Holy Shroud if his diocese were spared from a terrible plague. To make the pilgrimage of the Saint easier, the owner of the Shroud, the head of the House of Savoy, had the sacred relic moved from its chapel in France to the City of Turin. This made it unnecessary for the saintly Cardinal to cross the Alps in fulfillment of his promise.

JOHN DONNE AND THE SHROUD

It is an interesting but little-known fact that the poet John Donne, an Anglican minister, often studied a result of St. Charles Borromeo's pilgrimage of thanksgiving to the Holy Shroud. Last year Mr. John Sparrow mentioned in a letter to the editor of the *London Times Literary Supplement*[28] that John Donne was familiar with the book on the Shroud of Turin written by Alfonso Paleoti, Archbishop of Bologna. The book, published in folio at Venice in 1606 with an extensive commentary by Mallonius, is an elaborate treatise on the Shroud. It is illustrated with vivid engravings of the Shroud itself and of objects connected with the Passion. Mr. Sparrow states that Donne's familiarity with the book is confirmed by the fact that he refers to, and actually translates, a passage from Mallonius' commentary at two points in Part III of his *Biathanatos*. It was not to Mr. Sparrow's purpose to inquire further into the identity of Archbishop Paleoti, but the fact is that Archbishop Paleoti, as a young Monsignor, accompanied Cardinal Borromeo on that famous pilgrimage to Turin just 375 years ago and was so impressed by the exposed relic that he finally produced what is probably the first full-length book on

[28] *London Times Literary Supplement*, March 13, 1953, p. 169.

the Shroud of Turin. It was a copy of this book which impressed John Donne in London.

APOLOGETIC VALUE OF SHROUD

In a letter to the writer midway through the Marian Year, Father Wuenschel observed that the apologetic value of the Shroud is really great and most appropriate to the modern mentality, but that to drive it home there must be a convincing presentation of the authenticity of the Shroud. Father Wuenschel's own book, *Self-Portrait of Christ,* is a very good attempt at such a presentation, though the author modestly did not refer to it in the letter.[29] Father Wuenschel added that he believed the main points about the Shroud are sufficiently established, but that the force of the proofs is obscured or cancelled in the minds of many by the objections that are still made, and by the fact that at least the simpler and easier scientific tests have not yet been made on the Shroud itself. He concludes that it is more a psychological than a polemical problem.

My own experience confirms Father Wuenschel's conclusion that the difficulty about the apologetic use of the Shroud is a psychological one.

During the spring of the Marian Year I showed a set of excellent slides on the Shroud to the Director of the Research Laboratory at the Museum of Fine Arts in Boston, Mr. William J. Young, and a small group of art experts. The scientists, like all the people to whom I have shown the slides, were very much impressed by the magnified photographic studies of the Shroud's weave; the evidence of the different stains on the cloth, dark where the projecting parts of the body would have been in closer contact with the cloth and lighter in the shallow areas; the difference between stains which would have been made by blood flowing toward the toes when the body was on the cross, and by blood flowing toward the heel when the body was laid in the tomb; the difference between stains that would have been made

[29] The first eight chapters of Father Wuenschel's book have also been printed separately as a pamphlet (*The Holy Shroud of Turin,* Esopus, N. Y.: Holy Shroud Guild, 1954) with many more photographs and illustrations. The pamphlet also includes some interesting anecdotes which are not in the book, e.g. the story on p. 40 about St. Francis de Sales mentioned above.

by post-mortem bleeding, in the feet and in the side; the difference between stains that would have been made by blood flowing from the opened side, and by serum flowing out after the blood and spreading beyond the clotted mass of blood by capillary attraction, carrying some particles of blood to the outer rim of its own larger stain.

But the technicians of the laboratory said they could not hold the Shroud as certainly authentic until the tests with which they regularly worked had been applied by someone qualified to use them (infra-red photography, ultra-violet, x-ray, spectroscopy, and perhaps also the new Carbon 14 analysis), to prove that the dark stains were of blood, that what looked like serum was serum, that what appeared to be linen nearly 2000 years old was really such. The technicians and the Director of Research added, however, that the slides indicated to them that the evidence they required in their science was probably there in the Shroud.

It is thoroughly understandable, of course, that scientific experts should wish to apply their techniques before giving their verdict in a matter where there has been some dispute. Mr. Young said he would be glad to do the required work in his laboratory, one of the best in America; he told me all he needed was a few microscopic specks of the various stains, and a few fibres of the cloth.

When I transmitted this information to Father Wuenschel in Rome, I received the reply that this scholar and member of the International Commission for Studies on the Shroud was intensely interested, but that for the present there was no hope of supplying particles from the Shroud. The Shroud is regarded by its custodians as the most precious relic of the Passion, since it bears the stains of Christ's blood and sweat; those entrusted with its care are reluctant to allow even the slightest mutilation of the treasure.

It is of course thoroughly understandable that the Shroud should be treated with the utmost reverence. But many of those who believe in the authenticity of the Shroud think it would not be irreverent to make the tests which Mr. Young, one of the world's acknowledged experts in detection of art forgeries and authentication of genuine art objects, has offered to make. Perhaps, however, it is still too soon for such experiments.

Father Wuenschel added in his letter that he had recently attended a meeting of sindonologists in Rome at which it was decided to ask permission to make at least a photo-chemical test according to a method perfected by a German technician. This request will be made through high ecclesiastical authority and will be properly presented to ex-King Umberto, hereditary owner of the Shroud. Meanwhile, writes Father Wuenschel, we must do the best we can with the data at hand; objectively it is sufficient, but without the tests it is harder to convince people.

In these scientifically-minded modern times it certainly would be easier to convince people of the Shroud's authenticity if the statements of doctors and chemists who have examined the Shroud visually could be backed up by reports from a laboratory. Dr. Barbet in his recent book makes a plea that the Shroud be presented to the Holy Father, who, by reason of his position as Christ's Vicar upon earth, would be best qualified to make the kind of decision required for laboratory tests.

Dr. Barbet feels quite sure that Pope Pius XII would give the permission for the tests, and this might be true as far as detaching a few fibres would be concerned. But it is doubtful if the Pope would allow particles of the stains to be detached from the Shroud, and it is not likely that he would allow the Carbon 14 analysis to be used on anything more than a few unstained fibres, since that new technique, while brilliantly successful in determining the age of ancient objects, destroys what it analyzes.

The remarkably unanimous testimony by doctors and scientists which has been made in favor of the Shroud's authenticity is enough for most people. At least that has been my experience in lectures and discussions about the Shroud. Most people realize that the case for the Shroud does not stand or fall by the abundance or paucity of documents about it; they realize that there can be no arguing against the facts of the relic itself (*contra factum non valet illatio*). Sometimes the facts are not adequately presented; sometimes even advocates of the Shroud err in details. Last year Father Wuenschel wrote a series of three articles in *The American Ecclesiastical Review*[30] to correct the errors in Dr. Hynek's book of the

[30] "The Truth about the Holy Shroud," 1, 2, 3 (Jan., Feb., March, 1953), 3-19, 100-114, 170-187. Reprints of these articles, bound together into a pamphlet, are available from the Holy Shroud Guild, Esopus, New York.

previous year which had been written in favor of the Shroud. The books and articles about the Shroud which appeared during the Marian Year have considerably strengthened the case for the Shroud by their clear, accurate presentation of the facts.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for April, 1905, by Dom P. Feasey, O.S.B., is entitled "The Easter Sepulchre." It is an interesting account of the ceremonies prevailing in pre-Reformation England in connection with the reservation of the consecrated Host after the Mass of Holy Thursday. . . . Fr. Charles Aiken, of the Catholic University of America, writes on "The Testimony of St. Paul to the Fact of The Resurrection." His conclusion is: "St. Paul is an unimpeachable witness to the truth of Christ's bodily Resurrection. His personal testimony corroborates in the most assuring manner that of the other Apostles to this glorious mystery, this transcendent proof of the divine personality and mission of Jesus." . . . Fr. H. Wyman, C.S.P., writing on "Archeology and the Bible," states that "the question which now interests Biblical students and archeologists is that of the age of mankind up to Abraham." . . . The anonymous S.L.T. explains the rubrics for the distribution of Holy Communion. He tells us: "At present the general rule is that they [children] are not obliged to receive before they have reached the ninth to the fourteenth year." . . . Mr. F. J. O'Brien discusses "The Training of a Chancel Choir." He recommends one hour practice a day, five days of the week, for the boys, and two or three hours a week for the men. He believes that "a girl's voice during girlhood cannot compare in charm of tonal beauty with the boy's voice." . . . A writer signing himself J.F.S. argues that we should say in the Apostles' Creed "He *rose* again" instead of "He *arose* again," the form that is found in the Baltimore Catechism.

F.J.C.

THE DEVOTION TO THE DIVINE MERCY

During the past fifteen years a remarkable expansion of devotion to the Divine Mercy has taken place all over the world. The devotion was born behind the Iron Curtain. In fact it is an anguished cry to God for rescue from physical and spiritual oppression. This explains also the strong appeal of the devotion in the world today. Since all spiritual values and even the very existence of human life in the world are being threatened, men realize today more than at any other time that help can come from God alone. They turn to God, therefore, and implore the Divine Mercy on mankind.

As in some other instances of spiritual movement in the Church (the devotion to the Sacred Heart may serve as an example), theologians learn about it *post factum*. It is their prerogative to investigate whether the devotion to the Divine Mercy is in conformity with the teaching of the Church.

The purpose of this article is to give some information about the devotion, and, especially, to discuss its object.

As to the exterior means of the devotion, in 1947 a project for a Mass and an Office to God's Mercy was submitted to the Congregation of Sacred Rites by the Polish episcopate, together with a petition for instituting a Feast of the Divine Mercy on Low Sunday. According to the petition of the Polish hierarchy, the Feast was meant to be an expression of the worship of Divine Mercy, of the Mercy of the Holy Trinity in general, and of the Divine Mercy Incarnate in Christ in particular. Since the Sacred Congregation always takes time for mature consideration before giving a decision in such matters, the petition is still being studied.

At present, an outward expression of the devotion consists of the prayers to Divine Mercy (the Novena, the Litany, and the Corona).[1]

The Litany of Divine Mercy contains thirty-four invocations, all of which start with "Mercy of God," and end with, "We trust in

[1] The prayers may be found in *The Mercy of God* booklet published and distributed by the Marian Fathers, Lower Bullingham, Hereford, England. Cf. also *The Feast of the Most Merciful Savior* by Rev. Michael Sopocko, S.T.D., published and distributed by the Marian Fathers, Stockbridge, Mass.

Thee." The Litany is a moving adoration of the Divine Mercy in all the benefits bestowed on mankind as, for example, the Incarnation, and the Institution of the Church. It praises Divine Mercy in general. However, some of the invocations refer to particular Persons of the Holy Trinity. For instance:

"Mercy of God, supreme attribute of the Creator, we trust in Thee."

"Mercy of God, greatest perfection of the Redeemer, we trust in Thee."

"Mercy of God, unfathomable love of the Sanctifier, we trust in Thee."

"Mercy of God, inconceivable mystery of the Holy Trinity, we trust in Thee."

As to the Novena, its prayers for each day are composed of two parts, the first of which implores the Sacred Heart of Jesus to take compassion on different parts of mankind (Christians, clergy and religious, schismatics and heretics, souls in Purgatory, etc.), while the second part is a prayer to the Father of mercies to have mercy on them.

The Corona of Mercy is recited on the Rosary beads. It is preceded by one Our Father, one Hail Mary, and the Creed. On the large beads is said: "Eternal Father, I offer Thee the Body and Blood, Soul and Divinity of Thy Most Beloved Son and Our Lord Jesus Christ in atonement for our sins and the sins of the whole world." On the small beads: "Through the sorrowful passion of Jesus show mercy to us and all the world." As the conclusion of the Corona one says three times: "Holy God, Holy Omnipotent, Holy Immortal, have mercy on us and on the whole world."

A visible expression of the devotion is a picture of Christ Merciful; it will be considered in the second part of this article.

What is meant by the cult of the Divine Mercy? In other words, what is the particular object of the devotion?

As a general answer we may say that the devotion aims at adoring the Divine Mercy of Christ in a special manner. However, it is not limited to the Incarnate Word only. It honors the Divine Mercy of God the Father and of the Holy Ghost as well.

This general answer must be discussed in detail. The discussion is divided into two parts. The first part deals with the devotion to the Divine Mercy in general, the second part with the devotion to the Merciful Jesus.

DEVOTION TO DIVINE MERCY

To God alone, on account of His supreme excellence as the Principle of all things through their creation, conservation and government, is due the cult of *latria.*[2]

There is nothing in the teaching of the Church why the Divine Mercy could not be an object of *latria.* The distinction between various Divine perfections is introduced solely by our intellect. This distinction is not arbitrary for it has a foundation in the nature of God who is truly Omnipotent, Just, Merciful, etc. *(distinctio ratiocinata maior cum fundamento in re).* However, in reality, attributes in God, who is perfectly simple, are not distinct from His nature or from one another. God's Mercy is really God Himself viewed as taking compassion on human misery and coming to its help. Therefore, the cult of the Divine Mercy is but the cult of God under the name of Mercy.

An objection may be raised that it would be more proper to speak about the cult of the Merciful God than of the Divine Mercy; for the latter name gives the impression that it is a Divine attribute which is honored without any reference to any of the Divine Persons. However, the stress on the attribute of Divine Mercy in the cult aims solely at drawing our attention to God viewed as the Merciful Creator, Redeemer and Sanctifier. It is always the Triune God who is worshipped in the cult.

Furthermore, there is nothing essentially new in the cult of the Divine Mercy. The liturgical books of the Church abound in appeals to God's Mercy.[3] In the Roman Missal the idea of God's Mercy pervades the whole of the Mass. After the celebrant and the server have mutually implored God for mercy in the *Misereatur,* the priest, at the foot of the altar, prays, "Ostende nobis,

[2] The Greek word λατρεία meant originally the state of a hired servant; from the time of St. Augustine on, it means "ea servitus quae pertinet ad colendum Deum" (*De civ. Dei,* X, 1). Cf. *The Catholic Encyclopedia,* IX, 36.

[3] Rev. Michael Sopocko, S.T.D., *De misericordia Dei deque eiusdem festo instituendo. Tractatus dogmaticus ac liturgicus* (Varsaviae, 1947), pp. 29-37

Domine, misericordiam tuam." He again invokes Divine Mercy in the *Kyrie, eleison* and in the *Gloria.* Incensing the *oblata* he says: "Et descendat super nos Misericordia Tua." In the canon he prays, "Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus. . . ." Before the breaking of the Host he prays again "ut ope misericordiae tuae adiuti et a peccato simus *semper* liberi, et ab omni perturbatione securi." Before his Communion he humbly asks Our Lord, "Agnus Dei, qui tollis peccata mundi, miserere nobis . . . dona nobis pacem."

In the proper of the Mass we find a multitude of references to God's Mercy. It is not necessary to go into a detailed study of the questions; a few examples might suffice. In the Communion prayer of Septuagesima, the Church prays, "Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia." In the offertory of Sexagesima we read, "Mirifica misericordias tuas, qui salvos facis sperantes in te, Domine." On Ash Wednesday the word "mercy" occurs six times to show that we should implore God's Mercy on us during Lent. Thus the celebrant, before the blessing of the ashes, prays: "Exaudi nos, Domine, quoniam benigna est misericordia tua; secundum multitudinem miserationum tuarum respice nos, Domine."

The idea of Divine Mercy is particularly evident in the ceremonies of Holy Week and of the Easter season. The liturgy of Holy Week presents to us the Passion and Death of Our Lord which is the greatest act of Divine Mercy in behalf of mankind. The Paschal season expresses joy because God in His infinite Mercy has redeemed man and has restored him to life everlasting.

In other parts of the liturgical year praises of Divine Mercy occur again and again, as, for example, on the Ninth Sunday after Pentecost when the Church prays in the collect, "Pateant aures misericordiae tuae, Domine, precibus supplicantium. . . ." In the collect of the Tenth Sunday after Pentecost we pray, "Deus, qui omnipotentiam tuam parcendo maxime manifestas: multiplica super nos misericordiam tuam. . . ."

The other sacred books (the Breviary, the Ritual, the Pontifical) are equally eloquent in praising God's Mercy.

The examples quoted above warrant a conclusion that the Church in her liturgy takes a special joy in extolling God's Mercy

as motive of all the benefits He has bestowed on mankind, and as the foundation of our trust in God.

The custom of giving some divine perfection a prominent place is well known in the liturgy. The Church has consecrated churches under the title of various divine perfections. Thus there are churches of Divine Providence. In the Greek Catholic Church and in the Orthodox Church we find churches consecrated to the Divine Wisdom (ἅγια σοφία). This is the title of the great basilica in Constantinople. The first cathedral church in Kiev was consecrated to the Divine Wisdom. Of the Greek Catholic churches of the Divine Wisdom we may mention a church in Kleparow near Lwow in Poland. In the vicinity of Rome there is the Sanctuary of the Divine Love.[4] Recently, after World War II, several churches under the title of the Divine Mercy were erected in Poland.

An additional argument for the validity of the devotion to the Divine Mercy may be found in the devotion to the Sacred Heart. The object of the devotion to the Sacred Heart is "the physical Heart of Jesus as a symbol of all the interior life of Christ and especially of His love . . . of His life, which is the very life of the Word of God Incarnate. . . ."[5] The Heart is the visible object; "ipsa Dei caritas"[6] is the invisible object of the devotion to the Sacred Heart. However, Mercy in God does not differ from the gratuitous love or charity which it includes and extends to men.[7] God's divine attribute of Love for men is already an object of liturgical cult with full approval of the Church. (The differences between the cult of the Sacred Heart and the cult of Divine Mercy are discussed later in this article.)

Another objection against the cult of the Divine Mercy might be based on the fact that all Feasts in the liturgy of the Church center around Christ. Pentecost and Trinity Sunday are no exception to this rule, for Pentecost is a commemoration of the Holy

[4] *The Catholic Standard,* Washington, D. C., diocesan weekly (Jan. 29, 1954), p. 2.

[5] Marcolinus Daffara, O.P., *De peccato originali et de Verbo Incarnato* (Turin-Rome: Marietti, 1948), p. 308.

[6] The words of Pius XII as quoted by M. Daffara, O.P. (*op. cit.*, p. 308).

[7] B. H. Merkelbach, O.P., *Summa theologiae moralis,* I, n. 921: "Misericordia . . . propria est Deo, in quo non distinguitur ab amore gratuito seu caritate quam includit et extendit ad alios."

Ghost as sent to us by Christ, and the Holy Trinity is honored on the occasion of Christ's baptism in the Jordan and of the manifestation of the Father, Son, and Holy Ghost.

To that objection we may answer that the proposed feast of the Divine Mercy is by no means devoid of Christocentric character. Its purpose is to honor the Divine Mercy of all the Persons of the Holy Trinity with a particular stress on Christ, the Word Incarnate.

DEVOTION TO THE MERCIFUL SAVIOUR

As a matter of history, the devotion to the Divine Mercy of the Holy Trinity and of the Word Incarnate developed from the cult of the Sacred Heart.

The devotion to the Sacred Heart has its theological basis in Scripture. However, it did not develop until the time of the revelations to St. Margaret Mary Alacoque (1647-90), and from that time on it has spread throughout the Church.

The Mercy of Our Lord was given a large place in St. Margaret Mary's revelations. The sixth promise is that "the sinners will find in the Sacred Heart of Jesus the source of the infinite Mercy." One of the invocations of the Litanies of the Sacred Heart is "Heart of Jesus, patient and rich in mercy." Moreover, in the text of the revelations to St. Margaret Mary, we often read of the infinite Mercy of our Lord.

We read in the life of Sister Benigna Consolata Ferrero (1885-1916) of the Congregation of Visitandine Nuns in Italy that our Lord appeared to her and requested her to make His Mercy known to the World. "Write, Benigna, secretary of My Mercy," our Lord said to her, "write that it is My chief concern that it should be known that I am all Love; and that he who should doubt My Goodness would cause Me greatest pain."[8] On Oct. 3, 1915, Christ clearly outlined her task: "Blessed Margaret Mary received the mission to reveal My Heart to the world; you have the mission of making known the Mercy of My Heart—the treasures of Its boundless Goodness."[9] At another time He said to her:

[8] Simone Navantes, *La Servante de Dieu Soeur Benigna Consolata* (Paris-Averbode, 1936), p. 148. [9] *Ibid.*, p. 179.

I am the God of all Mercy. There is nothing I seek more than to exercise My Mercy continually. For Me to mete out Justice, is to go against the current. I am forced to do it. The gate of My Mercy is not under lock and key, it is slightly closed. To open it a touch is sufficient. Even a child can open it, even the aged who have lost their strength. On the contrary, the gate of My Justice is locked and it is opened only to him who forces Me to do so. Of My own accord it is never opened.[10]

A further step along the way of revelations of God's Mercy are the thoughts and sentiments which our Saviour imparted to Sister Josefa Menendez of the Congregation of the Sacred Heart of Jesus (1890-1923), to whom He made known that

At various times and in divers ways I revealed My love for men. I showed them that I am consumed by a great desire to save them. I revealed My Heart to them. That devotion was like a light diffused on the world. Today it serves as a means of moving hearts and is being used by the majority of those who labor to expand My Kingdom. Today I desire more than that. If in return for the love which consumes Me I desire love, I do not mean that I long for love alone; it is My wish that people believe in My Mercy also, that they should have recourse to My Goodness for everything, and that they should never doubt My capacity to forgive.[11]

We read also of exhortations and commendations which our Lord directed to Sister Faustina (1905-1938), a nun of the Congregation of the Daughters of Our Lady of Mercy in Poland.[12] These revelations seem a continuation of the Sacred Heart appeals. For instance we read in her diary: ". . . tell ailing mankind to press close to My Merciful Heart, and I will fill it with peace."

This brief survey of the private revelations of the Sacred Heart would seem to show that the devotion to Divine Mercy is closely linked with that to the Sacred Heart.

[10] *Ibid.*, p. 176.

[11] *Un appel à l'Amour. Le message du Coeur de Jésus au Monde et sa messagère Soeur Josefa Menendez, religieuse coadjutrice de la Société du Sacré Coeur de Jésus (1890-1923)* (Toulouse: Editions de l'Apostolat de la Prière, 1947), p. 527. The English edition appeared under the title, *The Way of Divine Love* (Westminster, Md.: The Newman Press). The book was honored by a letter of recommendation from our Holy Father Pius XII, written when he was a Cardinal (April, 1938).

[12] The account of these revelations may be found in the booklet, *Mercy of God, We Trust in Thee* by Rev. Joseph Andrasz, S.J. The book is published and distributed by the Marian Fathers, Stockbridge, Mass.

Yet not all elements of the cult of Divine Mercy can be identified with those of the Sacred Heart devotion. We have already pointed out that the devotion to Divine Mercy, unlike that to the Sacred Heart, is not limited to adoration of Divine Mercy dwelling in the Heart of Jesus but adores the Mercy of the Holy Trinity as well.

It remains to be seen whether the devotion to the Merciful Christ is to be altogether identified with the cult of the Sacred Heart or not.

We have mentioned already that the Novena to Divine Mercy continually refers to the Sacred Heart of Jesus. Likewise, an ejaculation which is characteristic of the cult of God's Mercy, "O Blood and Water, which gushed forth from the Heart of Jesus as a font of Mercy for us, I trust in Thee!" underlines the truth that the Sacred Heart is the source of Mercy for us.

The devotion to the Divine Mercy of our Lord has found its visible expression in a picture of Christ Merciful. This picture was painted according to the specifications given by Sister Faustina. She described the vision of Christ Merciful in her diary (Feb. 22, 1931) written under obedience to her confessor:

> When I was in my cell in the evening, I saw Jesus dressed in a white garment. He held one hand raised in blessing and with the other He was touching the garment at the breast. From under the parted garment came two rays of light; one red, the other pale. In silence I contemplated the Lord and though much afraid my soul was also filled with great joy. After a moment Jesus said to me: "Paint a picture according to the vision you see, with an inscription, 'Jesus, I Trust in Thee!' It is my wish that the picture be venerated first in your chapel and then throughout the whole world."

According to Sister Faustina the picture should represent Jesus dressed in a long, white garment, tied round the waist with a girdle. The eyes should be slightly lowered with the same look of mercy which He had when He hung on the Cross. His right hand is blessing the world, while the left hand, drawing aside the garment near His Heart, allows two rays to shine forth; the pale ray is on the right, the red on the left of a person looking at the picture. The Heart Itself is not visible. The rays are transparent, but throw some light on the figure of the Merciful Saviour as well as on the space before Him.

At first Sister Faustina was unable to explain the meaning of the two rays, and it was not until some time later (in July, 1934) that Jesus said to her during her prayers:

> The rays on the picture represent the Blood and Water which gushed forth from the depths of My Mercy, when My agonized Heart was opened on the Cross. The pale ray symbolizes the Water which justifies the soul, and the red ray represents the Blood which is the life of the soul. These rays shield the soul from the wrath of My Father. Fortunate is he who lives in their brilliance, for the just hand of God will never reach him.[13]

The above picture of Christ is known as the picture of Divine Mercy. No other name could be more appropriate for it since the Mercy of Jesus is not only human but also divine for He is God Incarnate. His Sacred Humanity is an apt instrument of Divine Mercy which radiates from His body and all His attitude toward men. Therefore in the picture the face of Jesus expresses mercy and compassion. With His right hand He imparts a blessing to men in token of His forgiveness of their sins. The two rays symbolize the two greatest mercies of God for men, justification through Baptism, and sustaining in the life of grace through the Eucharist.

From the above description of the picture of the Merciful Christ we see that it differs from the traditional representation of the Sacred Heart. In the picture of the Merciful Christ the Heart is invisible; instead, two rays of light shine forth, as it were, from the Sacred Heart of Jesus.

As to the invisible object it is the same in both devotions for—as we have already explained—the love of Christ for men is His Mercy.

Do the differences in both the pictures justify a conclusion that the devotion to the Merciful Christ is different from that to the Sacred Heart?

There are three opinions in this matter.

[13] Cf. *A Catholic Commentary on Holy Scripture* (London: Thomas Nelson and Sons, 1953), p. 1014: "The Fathers have . . . taken the two liquids as symbols of Baptism and the Eucharist, and in consequence, see in these regenerating and life-giving streams the graces which produce a second Eve (the Church) from the side of the second Adam sleeping on the cross."

The first opinion holds that, although the Sacred Heart is not visible in the new picture, still the Blood and Water point to the Sacred Heart as their source. This is the reason why generally the faithful consider the picture of the Merciful Christ as a new kind of the Sacred Heart picture. So also do many priests who maintain that the Sacred Heart is implicitly present in the picture as the source of the Blood and Water which flowed from it.

The second opinion is that of Fr. Michael Sopocko who spent almost twenty years of his life in promoting the devotion to Divine Mercy. According to Father Sopocko the Sacred Humanity of Christ is the visible object of this devotion.[14] In his interpretation the representation of the Merciful Christ corresponds to His appearance in the cenacle in the evening of the Resurrection day as narrated by St. John (20:19): "When it was late that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came in and stood in the midst and said to them, 'Peace be to you!'"

If the picture of the Merciful Christ represents this scene, a question may be rightfully asked why it has the red and pale rays shining forth from the breast of the Merciful Christ. The Gospel says nothing that would indicate such rays. As an answer to the question we may say that the rays have only a symbolical meaning. They are a graphic symbol of the graces which are flowing from the Sacred Heart just as the traditional picture of the Sacred Heart bursting with a flame of love and surrounded with thorns is a symbolical representation of the love of Jesus for men.

The third opinion considers the Blood and Water as represented in the form of the red and pale rays in the picture of Christ to be the visible object of the devotion to Divine Mercy.

How valid is this opinion? It is commonly held by theologians that only those parts of Christ's body which constitute or integrate human nature are immediately united to the Divine Person of our Lord. The other parts like tears, sweat, etc., which were joined to Christ's body only mediately, are not in the hypostatic union

[14] Rev. Michael Sopocko, S.T.D., *The Cult of the Sacred Heart of Jesus and the Cult of Divine Mercy* (in Polish), *Ateneum Kaplanskie,* June-July, 1948, pp. 33-40 (*Ateneum Kaplanskie* was a monthly review for the clergy in Poland, suspended by the Communists in 1952).

with the Word.[15] Now, there is no doubt whatsoever that the Precious Blood is joined hypostatically with the Word. As to the Water which came out of the side of Jesus, the recent research of medical men points to the fact that this Water was the pericardial serum which is always found in the pericardium, a membranous sac enclosing the heart.[16] If this is the case, it seems that it is an integral part of the human body. Consequently, it seems that it is in the hypostatic union with the Word, and as such it may be an object of the cult of *latria.*

However, the Church, as a rule, directs worship to Christ's whole Sacred Humanity indivisibly united with the Second Person of the Holy Trinity. The Church singled out for worship only the Precious Blood, the Wounds, the Face of the suffering Christ, and the Sacred Heart as those parts of His Body in which His mysteries or perfections are manifested with a special splendor.[17] Since the Church does not depart without serious reason from the rule that the worship of Christ has His Sacred Humanity as a whole for its visible object, we cannot be sure whether the Water, together with the Precious Blood, may be an object of cult as long as there is no decision of the Holy See in this matter.

The differences of the picture of the Merciful Christ from the traditional picture of the Sacred Heart are not without deep meaning. In any picture of the Sacred Heart it is the Heart of Jesus (the visible object of the devotion) that is given the most prominent place. The contrary is true of the picture of the Merciful Christ. Here the emphasis is put on Christ's Mercy (which is God's Love in face of the misery of men) while the visible object (the Sacred Heart) is not even painted but only indicated by the red and pale rays which symbolize the merciful graces of the Sacred Heart of Jesus. The devotion to the Divine Mercy brings home to us forcefully that the Sacred Heart of Jesus is not only

[15] Franciscus Diekamp, O.P., *Theologiae dogmaticae manuale* II, 253-55. Petrus Parente, *De Verbo Incarnato,* p. 110.

[16] Pierre Barbet. M.D., *A Doctor at Calvary. The Passion of Our Lord Jesus Christ as Described by a Surgeon* (New York: P. J. Kenedy and Sons, 1954), pp. 121 ff. The French edition, *La Passion de N.-S. Jésus Christ selon le Chirurgien,* was published by Dillen & Cie, Issodun (Indre), France, 1950.

[17] Diekamp, *op. cit.,* II, 281. J. M. Hervé, *Manuale theologiae dogmaticae,* II, n. 510.

the seat of the human compassion of our Saviour but also of the Divine Mercy acting through the Sacred Humanity of Christ.

Furthermore, although Christ, the Word Incarnate, has a prominent place in the devotion to the Divine Mercy, yet—as has been already explained—the devotion does not refer to Christ only, but to God the Father and God the Holy Ghost as well.

Thus, the Feast of the Divine Mercy whose establishment on the first Sunday after Easter was requested by the Polish Episcopate has for its purpose to give honor not only to Christ Merciful but also to the Divine Mercy of the Most Holy Trinity.

In the devotion to the Divine Mercy we proceed from the Sacred Heart of Christ to His Divine Person, and from the Divine Mercy of the Word Incarnate to the Divine Mercy of the Most Holy Trinity. Thus we grow in our knowledge of the Divine Perfections, especially of the immense compassion which the Holy Trinity has for men, and in realization of our need of Divine Mercy.

JULIAN CHROSCIECHOWSKI, M.I.C.

Marian Fathers
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Answers to Questions

ADULTS AT OBJECTIONABLE MOVIES

Question: An adult claims that he can see pictures listed under the "B" list by the Legion of Decency without any detriment to his moral life. Is there any sin on his part if he attends such pictures, either occasionally or habitually?

Answer: The reason why the Legion of Decency puts a picture on the "B" listing is the presumption that it is dangerous to the morals of some persons, because it is objectionable in part. If a person claims that he is not injured morally by such pictures, we can presume that he is speaking the truth; though sometimes further questioning will reveal that actually these pictures are exerting a bad influence on him. However, even though the "B" pictures are not harmful to him personally, the question of scandal must be considered. If a Catholic habitually attends such movies, his example is likely to lead others astray, since others may be harmed morally by these films. At most, an occasional attendance at such pictures might be permissible even to those who claim that they are not injured by them. The Legion of Decency listing offers a prudent, even though not authoritative, norm as to what is objectionable or not objectionable from the moral standpoint. And certainly, any Catholic who takes the pledge of the Legion of Decency should have some regard for its standards.

THE USE OF THE NEW RITUAL

Question: May any priest in the United States now use the new Ritual, permitting the use of English in some of the prayers which, up to the present, had to be recited in Latin?

Answer: In the general directions given by the Congregation of Sacred Rites and found under *Praenotanda* in the new Ritual it is expressly stipulated that only with the permission of the local Ordinary may this liturgical work, substituting English for

Latin in some of the prayers and blessings, be used by a priest. The statement is: *Ubi ad mentem Ordinarii intelligentia pietasque fidelium usum linguae vulgaris suadet, in iis tantum precibus quae in hac Collectione Rituum utraque lingua notantur, lingua sive latina sive vulgaris adhiberi poterit, etc.* Moreover, if a Bishop wishes to grant the use of only certain portions of the new Ritual, and not the use of others, he may do so. Hence, a priest may not use this new Ritual with its concession of certain prayers in the vernacular until the Bishop of the diocese has given his authorization. This authorization, however, could be implicit. Thus, some Bishops have sent copies of the new Ritual to their priests, and this would reasonably be regarded as sufficient authorization.

THE EUCHARISTIC FAST

Question 1: If a priest has a severe headache, may he take a pill before celebrating Mass at his own discretion, or must he seek permission from another priest?

Question 2: A woman calls up the rectory about 10 o'clock on a Sunday morning, saying that she had taken medicine for a headache about 4 a.m., and asking permission to receive Holy Communion. May the priest who answers the telephone call grant her the permission?

Answer 1: Although there was some doubt about the right of a priest to decide his own case in the matter of the eucharistic fast when the *Christus Dominus* first appeared, it has now become the common opinion of theologians and canonists that the counsel of another priest is not needed by a priest who decides that he has sufficient reason because of sickness to take some remedy before celebrating Mass.

Answer 2: It would seem that in the case described a confessor could prudently allow the woman to receive Holy Communion, on the ground that she was justified in taking the medicine. Our lay people are usually conscientious in the matter of the eucharistic fast, and would not take medicine on a day when they plan to receive Holy Communion unless they are quite ill. There is, however, a point in the question that might give some diffi-

culty—the fact that the permission is sought by telephone. A private response of the Holy Office stated that the requisite permission may not be given over the telephone. However, *per se* this response is not universally binding; hence, it would seem permissible to follow the opinion of competent commentators who believe that the telephone may be lawfully used for the purpose of granting permission to receive Holy Communion after taking medicine. Of course, a subsequent public decree of the Holy Office may impose on all the aforesaid private decree.

A CATHOLIC BAPTISM?

Question: If a Protestant baptized the child of Protestant parents (a child in danger of death) with the intention of incorporating the child into the true Church of Jesus Christ, would this child be regarded as "in catholica Ecclesia baptizatus" (Can. 1099) and consequently bound to the Catholic form of marriage if it survives?

Answer: Since Jan. 1, 1949, all persons baptized in the Catholic Church, even those born of non-Catholic parents and not brought up in the Catholic faith, are bound to observe the form of Catholic marriage in order to contract marriage validly (*AAS,* XL [1948], 305). Sometimes, however, it is not easy to determine whether or not a person was "in catholica Ecclesia baptizatus." It is certain that whenever a Catholic baptizes a child in danger of death, even though the parents are not Catholics, the child is baptized in the Catholic Church. The same is true when the child of Catholic parents is baptized by a non-Catholic who wishes to satisfy the parents by giving the child the sacrament of regeneration (for example, a Protestant doctor). But there are some border-line cases which are difficult to solve, such as the one presented by our questioner. Certainly, the presumption is that a Protestant baptizing the child of Protestants intends to incorporate the child into the religious sect of the parents (cf. Cappello, *De sacramentis* [Rome, 1950], V, n. 412). But in the case presented, if the baptizer intends explicitly and predominantly to make the child a member of the *true* Church of Jesus Christ, I would favor the opinion that the infant is "in catholica

Ecclesia baptizatus." This opinion would be rendered even stronger if the unusual intention of the baptizer were based on doubts as to the truth of his own religion.

FRANCIS J. CONNELL, C.SS.R.

LEONINE PRAYERS

Question: In some of our diocesan parishes the prayers prescribed after Mass are omitted on the ground that a Low Mass attended on Sunday by the entire parish is not a *Missa privata.* Is this interpretation correct?

Answer: The term *missa privata* admits of several interpretatations. Father O'Connell tells us that any Low Mass as opposed to a High or Solemn Mass is considered private. Or again, he states that a private Mass is one offered merely out of devotion, or for a stipend, but not specifically for the needs of a congregation. Hence, the argument used to omit the Leonine prayers as proposed by our inquirer does not hold.

The authors all tell us that we may omit these Leonine prayers after Low Masses that are celebrated with "some solemnity." They list among such Masses the parochial Mass, a nuptial Mass, the Low Mass of a newly ordained priest, a Low Mass when First Holy Communion is distributed or after which the sacrament of Confirmation is conferred. However, one is not justified in omitting these prayers, ordered for the conversion of Russia, after the usual Sunday Low Masses.

SOLEMN MASS CEREMONIES

Question: At the Gloria and Credo of a solemn Mass the celebrant and his ministers proceed directly to their seats, *per breviorem.* In some churches they genuflect first on the lower step of the altar before they go to their seats. Is the second method the one prescribed if the Blessed Sacrament is reserved in the tabernacle but not exposed?

Answer: We are instructed by rubricians to proceed directly to the bench after the Gloria and Credo have been recited. If the Blessed Sacrament is present the celebrant, along with the deacon and subdeacon, genuflects. If the Blessed Sacrament is not present the celebrant bows low while the deacon and subdeacon genuflect before going to their seats *per breviorem.*

IMITATION CANDLES

Question: What is the mind of the authorities on imitation candles or dummy candles with a small beeswax candle attached?

Answer: The Congregation of Sacred Rites (No. 3448) does not condemn the practice of imitation or dummy candles. By this they understand painted metal or wooden tubes to which small candles are attached and pushed forward under the pressure of a spring contraption. Liturgical writers denounce this practice as unbecoming and undignified. Father O'Connell states that "dummies (i.e., imitation candles of painted metal containing a small candle) are 'tolerated' but are unbecoming and very undesirable."

DIVINE PRAISES

Question: Recently a group of priests were discussing the following point. Is it necessary or of obligation to recite the Divine Praises after Benediction of the Blessed Sacrament?

Answer: Fr. Laurence O'Connell informs us that "there is no universal legislation prescribing that the Divine Praises be said. It is, however, customary in the United States and England." Our inquirer may be interested to know that the Congregation of Sacred Rites (No. 3805) approved the recitation of the Divine Praises after the Leonine prayers recited by the priest at the conclusion of his Mass.

RENEWING PASCHAL CANDLE

Question: Is it necessary to renew the Easter candle each year? The one we have is almost as good as new and we wonder if it is necessary to get a new candle.

Answer: Strictly speaking, it is not necessary to renew the Easter candle each year. This is required only when the candle from the preceding year has been burnt so much that there is not enough candle left for the approaching Easter season. Then it is clear that a new candle must be blessed. Since the blessing of the grains of incense is considered by many as the blessing proper to the Easter candle they must be blessed anew each year.

MORE ABOUT ANGELUS AND LITANY PROCEDURE

"I am writing to bring to your attention some information relative to the question 'Correct Procedure for Angelus and Litany' of the January issue of this REVIEW.

"We, Salesians, have the practice of reciting three *Gloria Patri* after the Angelus, not as part of the Angelus, but as a distinct devotion immediately following the recitation of the Angelus. Our founder, St. John Bosco, fostered this devotion and spread it throughout his native Piedmont in northern Italy. The reason and the indulgences for this pious practice are found in the *Enchiridion indulgentiarum, Preces et pia opera* (1952 ed.), No. 47.

"Our manual of prayers has the following rubric just before the Litany of the Blessed Virgin: 'in order to gain the indulgences attached to the recital of the Litany, the words *ora pro nobis* must be repeated after each invocation, even when it is sung; and when reciting or singing the litany alternately, the first five invocations (*Kyrie*, etc.) must be said twice (S.P. Ap., July 21, 1919).' The reference is to a decision of the Sacred Penitentiary reported in the *Acta Apostolicae Sedis,* XII, 18.

"This information may explain why such practices as posed in the question exist."

THABOR FOR BENEDICTION

Question: Recently, I attended Benediction of the Blessed Sacrament at a neighborhood parish. As the priest celebrant ascended the altar to receive the monstrance for Benediction one of the altar boys approached him to remove the small platform, somewhat like

a missal stand, which he placed on the altar as the Blessed Sacrament was exposed. It was very distracting to say the least and I wondered what justification there was for such a performance or if I were doing things incorrectly at my parish.

Answer: This ornamental stand, similar to a missal stand, is called a thabor. It is used in some parishes so that the monstrance is somewhat elevated during exposition. Msgr. Collins tells us that there seems to be no justification for the use of the thabor at Benediction. The monstrance should be placed for simple Benediction on the corporal spread on the altar.

WALTER J. SCHMITZ, S.S.

Book Reviews

THE SITUATION OF POETRY. Four Essays on the Relations between Poetry, Mysticism, Magic and Knowledge. By Jacques and Raïssa Maritain. New York: Philosophical Library, 1955. Pp. x + 85.

These four French essays in their English translation by Marshall Suther are still highly welcome, although they were written in the thirties and have been superseded by Maritain's great book on *Creative Intuition*. But they may be considered a useful abridgment of or introduction to it. They are welcome because they help to destroy the misconception that Aristotle and Saint Thomas were only aware of the poem as a thing made by an artisan. The Maritains consider the poetic artefact as a product of an apprehension *sui generis* which grasps reality by affective connaturality together with the subjectivity of the poet's soul in a unique knowledge which is not conceptualisable but tends by definition to a materialization in the poem. This interpretation common to Raïssa Maritain, the poetess, and Jacques, the philosopher, actually is based on a deeper understanding of Aristotle's *imitatio* or *mimesis*, and St. Thomas' "Poetica scientia, quae propter defectum veritatis non potest a ratione capi." The authors furthermore use Abbé Bremond's analogy of poetic knowledge to mystical contemplation, and rectify the romantic neo-Hegelian concept of poetry as "a condensed art of intuition going further than rational knowledge into the heart of the object." They agree with the practical attempts of modern poets such as Mallarmé to cast their obscure knowledge in all its obscurity into a form which as such cannot be grasped immediately by the discursive mind because of this very darkness and ambiguity. This latter problem of form-bound sense is elucidated in Raïssa Maritain's first essay, "Sense and and Non-Sense in Poetry." Her second article, "Magic, Poetry and Mysticism," discusses with Albert Béguin the problem whether poetry goes the way of sinful magic, if it tries to pierce absolute truth with an ambition to conquer exceptional powers as was allegedly the case with Rimbaud. Furthermore the poet is shown as sharing with the mystic a particular gift, a passive state of recollection in quietude and possibly even "a little 'of that water' of which the Gospel speaks." Mrs. Maritain thus almost invites Bremond's slogan for the poet which she wants to reject: *un mystique manqué*. The third is the core of the little book, Jacques Maritain's "Concerning Poetic Knowledge," while the last chapter, "The Experi-

ence of the Poet," clears Maritain's position in the question of poetic knowledge against any pseudo-theology in a discussion with Marcel de Corte.

There is a repetitive insistence on what the poetical state actually is, namely a vision combined with reflexive spirituality, immersed in an infinity of infra-conscious mystery tending to sing, out of a natural superabundance. This repetition does not hurt in view of the enormous difficulty of the matter. The four essays have that high level of scholarship, criticism and human dignity which have guaranteed the Maritains leadership in literary theory since many years.

HELMUT HATZFELD

HISTORY OF THE DIOCESE OF BOISE (1863-1953). By Rt. Rev. Cyprian Bradley, O.S.B., and Most Rev. Edward Kelly, D.D. Caldwell, Idaho: The Caxton Printers, Ltd., 1953. Pp. 481.

It would be headline news in ecclesiastical circles today, if a bishop were to organize a new diocese with four secular priests. Such is the story of the first days in the Diocese of Boise. This history is an extremely interesting and thrilling story of the missionary days in a state made up of tree-covered mountains and vast stretches of desert, now blossoming and blooming under irrigation.

This very capable history of a Western Diocese is a mine of information to the serious student of history from the opening chapter in which the question of Ecclesiastical Jurisdiction is determined from Roman documents, to the Silver Jubilee of the present Ordinary, Most Reverend Edward J. Kelly, D.D.

In the second chapter the story of the Idaho Indian makes fascinating reading and gives an insight into the life and characteristics of these natives of America.

The casual reader will relive the toil and hardships, the intrepid spirit and heroic zeal, the simple pleasures and spiritual victories of the early missionaries whose boot-prints have measured the length and breadth of the State of Idaho.

From the humble beginnings of Fathers Mesplie and Poulin in 1863 the Diocese developed under the capable hand of the great and saintly missionary, Bishop Glorieux. His was an eye to the future. His was a clear and true vision of the Church's growth and development. So sound and correct was his judgment that his successors had but to continue what he began.

The reader of this history will see the life of Bishop Gorman, the second Ordinary of the Diocese, summed up in his episcopal motto: *Caritas Christi urget nos.*

For the role of consolidator and builder Divine Providence chose the present Bishop, Edward J. Kelly. Many will read with interest and inspiration his development and perfecting of the religious correspondence course, so necessary for a mountainous diocese. The life and work of Bishop Kelly are admirably and masterfully summed up in the account of his Silver Jubilee.

Fourteen years of careful and painstaking preparation and writing make this *History of the Diocese of Boise* well worth the while of the serious student of history as well as the casual reader.

RAYMOND J. PEPLINSKI

DAILY BREVIARY MEDITATIONS. By Most Rev. Joseph Angrisani, Bishop of Casale-Monferrato. Translated by Rev. Joseph A. McMullin. 4 Volumes. New York: Benziger Brothers, Inc.

These meditations of Bishop Angrisani are in perfect harmony with the utterances of three modern Popes, Leo XIII, Pius X, and Pius XII, on the importance for priests of meditation and the use of the Scriptures conjointly with this exercise. The author tells us in his preface that he labored for sixteen years on this project of daily meditations on the Scriptural Lessons of the Breviary. He was encouraged to complete the work when he read the following exhortation to priests by Pope Pius XII in his encyclical *Divino Afflante Spiritu:* "Let priests therefore, who are bound by their office to procure the eternal salvation of the faithful, after they have themselves by diligent study perused the sacred pages and made them their own prayer and meditations, assiduously distribute the heavenly treasures of the divine word by sermons, homilies, and exhortations." Concerning meditation for priests, Pius X, in his encyclical on the Catholic Priesthood, says: "It is of capital importance with regard to prayer that a certain time should be set aside every day to meditate on things eternal. No priest can omit this without being guilty of great carelessness and without grave loss to his soul." And in a similar strain Pius XII in his encyclical on the Development of Holiness in Priestly Life says: "We therefore consider it Our grave duty to exhort you in a special manner to the practice of daily meditation, a practice recommended to all the clergy also by Canon Law. For just as the desire for priestly perfection is nourished and strengthened by daily meditation, so its neglect is

the source of distaste for spiritual things, through which piety is lessened and grows languid, and the impulse towards personal sanctification is not only weakened or ceases altogether, but the entire priestly ministry suffers great harm. It must therefore be stated without reservation that no other means has the unique efficacy of meditation, and that, as a consequence, its daily practice can in no wise be substituted for." In his encyclical, *Providentissimus Deus*, Pope Leo XIII repeatedly emphasizes the value of the Scriptures for priestly meditation, as may be seen from the following extracts. What he says of sermons that use words of human science rather than the Words of God may be applied to meditations if they are not vitalized by the Word of God. They "may be brilliant and fine, but they must be feeble and they must be cold, for they are without the fire of the utterance of God and they must fall far short of that mighty power which the speech of God possesses: 'for the Word of God is living and effectual, and more piercing than any two-edged sword.'" It is most desirable then that a book of meditation for priests should be pervaded and animated by the use of the Divine Word of God, that "the heart may grow warm and strive with ardent longing to advance in virtue and in divine love. 'Blessed are they who examine his testimonies, they shall seek Him with their whole heart' (Ps. 118, 2)." "From the beginning of Christianity, all who have been renowned for holiness of life and sacred learning have given their deep and constant attention to Holy Scripture." "As St. Jerome says, 'to be ignorant of the Scripture is not to know Christ.' In its pages His image stands out, living and breathing; diffusing everywhere around consolation in trouble, encouragement to virtue, and attraction to the love of God. . . . An apostolic man finds in the sacred writings abundant and excellent assistance; most holy precepts, gentle and strong exhortation, splendid examples of every virtue, and finally the promise of eternal reward and the threat of eternal punishment, uttered in terms of solemn import, in God's name and in God's own words." "The Church has prescribed that a considerable portion of the sacred books shall be read and piously reflected upon by all her ministers in the daily office of the sacred psalmody." "It is our wish and fervent desire . . . that those whom divine grave has called to Holy Orders should, day by day, as their state demands, display greater diligence and industry towards Holy Scripture in reading and meditating on it."

In the light of these papal pronouncements it is not surprising then to find Bishop Angrisani asking himself, in the preface to his work: Why not use these Scripture Lessons as a basis for meditation? What does surprise us is the fact that hitherto there has not appeared anywhere a book of meditations for priests based on the daily Scrip-

tural Lessons of the Breviary. The following passages from the rather lengthy, but enlightening, preface give some idea of the unique character of this work. "The whole point of my book is this. To show that, without any great apparatus, it is possible and very easy to make a good meditation of your own. Don't you need only a grain of salt to flavor all the food? This method of meditating is aimed precisely at inviting and obliging every priest to co-operate in it with his own reflections. The greatest glory of this book would be this: that at a certain moment the priest can set the book aside because now he himself has learned how to meditate on the Breviary he is obliged to read every day. . . . I hope the priests who use this book will have to recognize that without grotesque and far-fetched ideas there is always practical and down-to-earth material to be drawn from the daily page of the Breviary. I have constantly kept my eye on the Pope's words to avoid 'with the greatest care those purely arbitrary and far-fetched adaptations, which are not a use, but rather an abuse of the divine word.'"

The author has been very successful in his adaptations of the Scriptural Lessons to the daily spiritual needs of priests. Seeing is believing, and so one can make such an evaluation of this work only by getting acquainted with it. A glance at almost any one of these meditations will enable the reader to see for himself how ultrapractical they are for the daily life of the priest. Apparently the author had always before him the admonition of St. Paul: "I so fight as not beating the air" (*I Cor.* 9:25). He makes every blow count and is not like a boxer swinging wild instead of putting home the punches. He hits us priests squarely between the eyes, and if it hurts he is "glad, not because you were made sorry, but because your sorrow led you to repentance" (*II Cor.* 7:9). Commenting on these words of St. Paul the author says: "There is a sadness at not being holy as it is my strict duty to be" (I, 292). These meditations are automatically in accord with the Liturgy, since, in the distribution of the Scriptural Lessons over the seasons of the year, the Church has generally taken into account their appropriateness to the liturgical season. "The sacred texts are grouped around the mysteries of Christ for our instruction and edification and so that we may reap a more plentiful share of the fruits of the redemptive work of Christ" (I, 2). Although the author follows the traditional method of three points, yet for each day there is only one theme, one principal lesson driven home by this threefold consideration.

Daily Breviary Meditations ought to make an excellent companion to the Breviary, giving added inspiration to the recitation of the Divine Office "digne, attente, ac devote." From these meditations in which there is a happy blending of the thunder of St. John the Baptist with